Church -1934

African Orthodox Church.

When Prelates Meet

THE FUTURE of the African Orthodox Church was discussed at the Holy Cross Pro-Cathedral last week when the above dignitaries attended the annual Synod there. Shown are (front row, left to right) Bishop Arthur Trotman of Boston and Archbishop William Ernest of Miami. In the back row are Bishop E. R. Bennett of Brooklyn, Archbishop George Alexander McGuire of Holy Cross and Bishop-elect D. E. Phillips of Nova Scotia. The three-day Synod closed Friday.

Church- 1934

A.M.E.

SOUTH LAUDED, REDS FLAYED, AT BISHOPS' MEET

Afro-American

Baltimore, Md.

Mississippi and Louisiana Called Garden Spots of World.

COMMUNISM TO BE SHUNNED

Turkeys Cool as Banquet Speeches Lag.

By RALPH MATTHEWS

JACKSON, Miss.—Mississippi and the southland were lauded as the garden spots of America by welcoming speakers in their addresses before the A.M.E. Bishops' Council at a banquet at Campbell College, Wednesday night.

The welcome ceremony, presided over by Bishop S. L. Greene, presiding bishop of the Eighth Episcopal District, was attended by approximately 800 visitors and guests.

"Mississippi is a cotton state," declared Dr. R. L. Johnson, Jackson physician, "and cotton is a symbol of purity. Mississippi is a pure state. Louisiana is a state famous for its sugar and syrup which make it the sweetest state in the union.

"The Eighth Episcopal District," he said, "has given the church the greatest leaders of the connection in Bishop Brown, Bishop Luther Parks, Bishop Handy and Bishop Green, all from New Orleans."

For the Baptists

The Rev. E. L. Twine, vice president of the General Baptist Convention, welcomed the council on behalf of the Baptists of Mississippi.

"I welcome you on behalf of 400,000 Baptists in the state of Mississippi," began the Rev. Mr. Twine, and a snicker passed over the auditorium. "I hear you laughing," he hastened to explain. "Well, I might explain that some of those Baptists are in heaven and I guess a lot of them are in hell, but I'm representing them just the same.

"I congratulate the A.M.E. Church because it has taught the white folks that we can govern ourselves. We Baptists govern ourselves, too. Of course, we do a lot of fighting among ourselves, but we are just practicing up to fight the devil.

"We Baptists and Methodists should get together to combat the evils of modernism which are leading the Negro away from God. We want to reclaim our young people so they won't drift away from God into the ranks of communism and radicalism.

"The Negro cannot afford to be radical. We can't afford to turn our backs on America in which we have made so much progress. We cannot afford to embrace any ideas or principles which are un-American. The church leaders must join hands to keep the Negro straight."

Given Purses

Tokens for meritorious service were presented to the Rev. S. P. Felder, pioneer clergyman of New Orleans, who has spent sixty years in the church, and to the Rev. J. W. Washington, of Jackson, also a father of the connection.

The Rev. Mr. Felder was characterized as "the man, who, if the Southern members of the conference had their way, would be one of the bishops of the church."

Bishop Jones Absent

Bishop Robert Jones, of New Orleans, who was scheduled to extend the welcome on behalf of the Southern Methodists, was unable to appear and was represented by the Rev. Dr. Holland, of the Central Methodist Church, Jackson.

Dr. S. D. Redmond, militant attorney of Jackson, who was to extend the welcome on behalf of the citizens of Jackson, also failed to appear.

Turkeys Cooled

Turkeys spread on the festive board were allowed to cool for hours as floods of oratory rent the air. From seven-thirty until almost eleven, speech after speech was delivered as the expectant and hungry guests wiggled in their seats awaiting the order to eat.

Those who participated on the program were:

The Rev. G. T. Stimson, the Rev. T. M. Green, the Rev. J. L Smith, Miss Maggie C. Lemond, Mrs. C. B. Thompson, the Rev. J. W. Washington, the Rev. S. P. Felder, the Rev. J. W. Washington, Dr. T. G. Green, Dr. J. W. Hair;

Dr. L. J. Rowan, president of Alcorn College; the Rev. E. L. Twine, Bishop Elias Cottrell, C.M.E. Church; Bishop J. W. Wood, A.M.E. Zion Church; Miss Flava Jordan, Bishop H. M. Parks, Bishop W. H. Heard.

At the banquet Mrs. S. L. Greene was toastmistress.

Big Bethel's 69th Anniversary Marked by Brilliant Program

Constitution

By RALPH McGILL.

Big Bethel church, probably the best-known negro church in the south and one of the best known in the nation, Sunday celebrated its sixty-ninth anniversary with a brilliant program.

9-27-34

The regular morning service was a part of the program, with the sermon preached by Rev. W. A. Fountain, bishop of the sixth episcopal district of the A. M. E. church.

In the afternoon at 4:30 o'clock a special anniversary program was held, presided over by Rev. J. S. Flipper, bishop of the eleventh district.

A large portion of the magnificent audience was composed of white people who were, along with the members of the congregation, captivated by the charm and eloquence of Bishop Flipper.

Atlanta, Ga.

"I was born in the south and I have seen Atlanta from the time Sherman burned it until today," he said. "And it is a good city. There is a better understanding between the races here than in some other cities. I think the south is going to be, and is now, a paradise in which to live.

"If there is anything wrong, I am going to stay here and right it. There is a good relationship between the good white people and the good negroes. There never was and never will be a good understanding between the bad negroes and the bad white people.

Deeper Understanding.

"You people in the south understand us better than anyone else. You don't know us," he continued. "We have two opinions, our public and our private. You know one. You understand us and we appreciate that fact. One wouldn't bring the kitchen utensils into the parlor. And I would not talk about my own section of the country. I would stay there and try to right what is wrong.

"I am glad I am a southerner. I was born in the south. I am going to live in the south and die in the south, and I am going to enter Heaven by the southern gates," he concluded, smiling.

Bishop Flipper told the history of Big Bethel church. It was founded in 1865 and its history has been an inspiring one. The church had to be rebuilt twice and was then burned completely and again rebuilt into the present structure.

For 69 years it has served Atlanta and its community, inspiring always a fine type of citizenship and offering wise and able leaders, such as Bishop Flipper, who presided yesterday afternoon. Big Bethel has produced three bishops.

Famed Choir Sings.

The Big Bethel choir has become known throughout all the United States for its singing. It offered several numbers yesterday, including the well-known "Hand Me Down the Silver Trumpet, Lord." A quartet also was presented.

The three oldest living members, David T. Howard, M. A. Ford and Fannie Hamilton, were also presented.

Greetings from the three Atlanta newspapers were presented in short talks by O. B. Keeler, of the Journal; O. N. Bass, of the Georgian, and Ralph McGill, of The Constitution. Mrs. Max E. Land represented the Atlanta Woman's Club.

Dean Raymond R. Paty, of Emory University, spoke, asking that Big Bethel not rest on her laurels, but continue to go forward as a vital influence in Atlanta life.

Big Bethel is in the midst of a campaign to raise money, $12,000 having been promised if the church can raise $10,000. Those wishing to mail checks to the campaign, which is a worthy one, may send them to Rev. G. W. Scott, pastor, or to L. N. Baker, secretary of the church.

Rev. G. W. Scott is a new pastor, having come to Big Bethel only three months ago.

BIG BETHEL CELEBRATES.

It is appropriate that leading white citizens of Atlanta will join Sunday afternoon with the members of Big Bethel church, the first negro congregation to be organized in the city, in celebrating the church's 68th anniversary.

Atlanta, Ga. 9-27-34

No colored organization has contributed more greatly to the development and advancement of the city than Big Bethel. For more than a half century it has numbered among its members a large number of Atlanta's constructive negro citizens, and it has been pastored by ministers of ability who have never failed to wisely advise the members of their flock.

The wholesome influence of this fine church has been felt not only by other negro congregations but by the entire colored population of the city. Its leadership, not only in religion but in the field of citizenship, has been conservative and constructive, and its record of service is one in which its members may feel justified pride.

At the exercises Sunday afternoon in the church auditorium a number of prominent white citizens, in addition to negro church and business leaders, will deliver addresses. The celebrated combined Big Bethel choirs of more than 100 voices will be heard in several selections. A thousand seats have been set aside for the use of white people. Full use of them should be made, not only because of the unique and pleasurable exercises that will be witnessed, but as an evidence of general appreciation of the service this leading negro congregation has rendered toward the betterment of conditions in the community.

Atlanta, Ga. 9-27-34

EMINENT EDUCATORS AND MINISTERS GIVE ADVICE TO LARGE GATHERING OF YOUNG PEOPLE IN WASHINGTON, D. C.

Convention Votes to Celebrate Sesqui Centennial of African Methodism and Raise fund of $450,000

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church Sunday morning, when Bish- A luncheon was served the Bish- op Davis, president of the Board of ...ops, General Officers, members of Control of the A. C. E. League and ...the Board of Control, Congress the opening of the Con- ...Faculty and Executive Committee

Miss Maud Smo... music. Addresse... delivered by Dr. ... Assistant Superin... Washington; At... Brown, former P... trial Savings B... Brown, Trustee ... deavor; Prof. El... Baltimore, Dr. J... folk, Va.; Mrs. ... ris, of Wilmingt... Avery, Greensbo... these addresses w... J. H. Clayborn, E... Editor of the South-troit, who interpreted the Congress

Church- 1934

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Silver Trumpet, Lord." A quartet made, also was presented. The three oldest living members, the David T. Howard, M. A. Ford and the Fannie Hamilton, were also presented.

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At the banquet combined

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Convention Votes to Celebrate Sesqui Centennial of African Methodism and Raise fund of $450,000

The Sixth Connectional Young People's Congress of the A. M. E. Church closed its session at the Metropolitan A. M. E. church, Washington, D. C., Sunday night. Nearly a thousand delegates from every state in the union east of the Rocky Mountains were present. A vast audience filled Metropolitan church Sunday morning, when Bishop Davis, president of the Board of Control of the A. C. E. League and the opening of the Con-

gress and presented Bishop W. A. Fountain of Atlanta, Georgia to deliver the keynote sermon. The celebration of the holy communion followed, in which the general officers present, the members of the Board of Control and Presiding Elders of the Baltimore Conference participated.

A luncheon was served the Bishops, General Officers, members of the Board of Control, Congress Faculty and Executive Committee

Turkeys Cooled

Turkeys spread on the festive board were allowed to cool for hours before the banquet began. The entire church has been felt not only by other negro congregations but by the entire colored population of the city. Its leadership, not only in the field of citizenship and offer-feel justified pride.

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theme: "Making Jesus King in the ever expanding areas of Life."

The Departmental program and group conferences were conducted at the Cardoza High School building. An imposing. colorful, religious pageant, interpreted by Dr. Chas. H. Wesley and Directed by Miss W. B. Patterson, was presented on Thursday night.

Among the distinguished speakers were Hon. William H. Thompkins, Recorder of Deeds; Dr. Eugene Kinckle Jones, Department of Commerce, who spoke on "The Negro and the New Deal." Dr. Ambrose Caliver, Officer of Education, Interior Department, who brought a challenging message and Dean Edward P. Davis, Howard University.

The Youth Council brought together 150 adolescents under the direction of Prof. James L. Fisher, Chicago, Miss Louise Simpson, Professor Elmer Henderson, and Prof. John Sewell, Washington, Miss Gladys Holmes, of Boston; Miss Grace Woodson, of Wilberforce; Dr. W. Wayman Ward, of Chicago; G. W. Blakely, of Arkansas, and J. A. Valentine, of Virginia made important contributions to the Youth Council program. These meetings were held in Plymouth Congregational church.

At Bethel church, in Baltimore, an interesting musical program was rendered, directed by Mr. James L. Hunt, of Washington; Dr. C. C. Ferguson, pastor of Bethel church, as chairman.

Committees on Findings and Resolutions presented strong statements condemning lynching segregation, injustice in the courts and unfairness in administering the NRA Codes. These resolutions were adopted.

An imposing parade was staged on Saturday through Pennsylvania and Constitution avenues to Walker Stadium for Field Day events.

A pilgrimage to the Unknown Soldier's Tomb was taken on Sunday morning in connection therewith, a religious service was rendered at seven o'clock, in the Amphitheater at Arlington National Cemetery. Impressive addresses were delivered by Dr. Chas. H. Wesley, Washington; A. Wayman Ward, Chicago, and L. C. Ridley, Wilberforce. Glowing tributes were paid to the colored soldiers who played so gallant a part in all the wars of the nation. It was also pointed out that at the time of the framing of this Constitution of these United States, Richard Allen, the founder and first bishop of the A. M. E. Church with a few followers in Philadelphia, were working upon plans that ultimately led to the organization of the A. M. E. Church.

A detachment of colored troops from Fort Meyer participated. The ceremony was arranged by a committee composed of Rev. C. E. Walden, chairman; Rev. H. W. Thomas Mrs. Julia West Hamilton and Mr. Harry Parker. This was the first colored church group to hold a religious service in Arlington Cemetery.

Wreaths were placed on the tomb of the Unknown Soldier and grave of Col. Chas. Young by Miss Milbern Davis, daughter of Bishop Davis and Samuel M. Morris, son of Rev. S. S. Morris.

Dr. J. N. Cambell, of Little Rock, Ark., was invited to deliver the Sunday morning sermon at Metropolitan church. General Secretary Morris presided at the afternoon session and presented a number of speakers, including Dr. F. G. Green of New Orleans; Dr. D. L. Witherspoon, of Nashville; G. A. Gregg of Kansas City; Rev. Frederick Diver of Muskogee; Miss Gladys Holmes of Boston; Miss Grace Woodson of Wilberforce; Rev. and Mrs. Frederick D. Jordan of Gary, Ind. Dr. V. C. Hodges of North Carolina, delivered the dedicatory address. Prayer and exortation were given by Dr. L. C. Ridley of Wilberforce.

Among the distinguished speakers were Pres. R. R. Wright of Wilberforce, Editor of the Christian Recorder; Dr. D. M. Baxter, Business Manager, A. M. E. Book Concern; Dr. J. G. Robinson, Philadelphia; R. B. Smith, New Jersey; J. N. Campbell, Little Rock; H. Y. Arnett, Philadelphia; Geo. R. Jones, Salem, Va.; J. A. Young, Norfolk, Va.; J. A. Dames, St. Louis; J. D. Howell, Detroit; F. C. Lowry, Chicago; Dr. W. O. P. Sherman, Savannah; Dr. Frederick Divers, Muskogee, Okla.; Dr. J. R. Powe, New Orleans; Prof. W. H. Cox, Frisrspoint, Miss.; Dr. I. N. Patterson, Philadelphia; Mrs. Sylvia Bynum, Portsmouth; Mrs. Hattie Brown, Brooklyn; Rev. Frederic D. Jordan, Gary, Ind.; Dr. J. M. Ellison, pastor of Zion Baptist church, Washington, D. C.; Dr. Stanley A. Harris, Director of Interracial Activities, New York City; Dr. Roscoe C. Brown, U. S. Bureau of Health, Washington; Dr. B. W. Arnett, First General Secretary of Christian Endeavor; Dr. J. C. Caldwell, Third General Secretary; Dr. D. L. Witherspoon, Nashville; Dr. J. N. B. Wall, El Reno, Okla.; Mrs. A. L. Gaines, Vice Pres., Women's Missionary Society; Dr. A. E. Adams, Columbia, S. C.; Dr. J. C. Beckett, Philadelphia; Dr. A. C. Sumpter, Cincinnati; C. W. Stewart, Brooklyn; J. Shields, Richmond, Va.; Mrs. Evelyn M. Miller, Okla.; Mrs. A. B. Campbell, Little Rock; Rev. M. E. B. Peck, Chicago; Bishop and Mrs. Green came all the way from Arkansas to bring greetings.

Through Bishop Matthew, A. M. E. Zion Church, came greetings from the Young People's Convention of Knoxville, Tenn.

The Congress Deans were Prof. J. W. Fisher of Chicago, famous Sunday school Supt. and Young People's leader; Dr. J. C. Caldwell, Nashville, Tenn., former General Secretary Allen C. E. League, Editor Sunday School Literature A. M. E. Church, presiding elder Tennessee Conference; Rev. Frederick D. Jordan, A. M., Gary, Ind., specialist in Religious Education, pastor First A .M. E. Church, Gary; Prof. W. H. Shackleford, Nashville, Director Religious Education, noted superintendent on staff of A. M. E. Sunday School Union, writer and blackboard artist.

Invitations were extended to the Congress to hold its next session in New Orleans, La., Wilberforce University, and Columbia, S. C. Dr. W. H. Thomas, the officers and members of Metropolitan church, together with pastors and African Methodists of Baltimore, left no stone unturned to make the Congress a huge success. Bishop Davis, who presided at the Board meetings, was loud in his praise of the committees who worked out carefully the plans presented by General Secretary Morris.

The Sesquicentennial Celebration of African Methodism, which will take the form of a Connectional Recovery Campaign, was approved and General Secretary S. S. Morris, assured of cooperation in the prosecution of the plan.

The project designates Thanksgiving Day in November as Dedication Day when all churches will hold special services and set forth the objection of the campaign.

The following objections were noted:

$50,000 for Missions.

$50,000 Liquidation of Indebtedness, Churches, Parsonages, Schools each Episcopal District.

$50,000 Increase in Pastors' salaries.

$50,000 Increase in Superannuate Funds.

$50,000 Investment Fund begun for Retired ministers.

$50,000 Subscriptions to combined Church Periodicals.

50,000 Conversions.

50,000 Accessions.

50,000 Membership increase.

Great Crowds of White People Attending A. M. E. Camp Meeting

By RALPH T. JONES.

There is a revival meeting in progress at the New Hope camp meeting tabernacle of the A. M. E. church in Buckhead. The colored citizenry of Atlanta's North Side suburb are reveling in the emotional religion which is their own interpretation of the gospel.

And, in a specially reserved section, white people from all sections of Atlanta are taking part in the meeting. Tuesday night the crowd of whites was so great that they extended beyond the section, the colored brethren and sisters giving up an entire block of their seats to accommodate the overflow. In fact, the white audience considerably outnumbered the colored.

Dr. J. R. Wilcher, pastor of the church, said, however, that the "white folks are our guests and we should make them as comfortable as possible. At my house, when we have more company than chairs, I only has to look at my wife and she knows to sit on the floor."

It is the singing that attracts the white guests to the revival. The New Hope choir, approximately 50 strong, attired in white robes, sings the old-time negro spirituals and that type of music is alluring to all of us. Then there is the New Hope male quartet, with a soft-toned tenor "lead" and a basso profundo who comes in strong on the responses.

Every night, also, they have a guest choir from one or the other of the negro churches in uptown Atlanta to augment their own singers. Last night it was a choir from Flipper temple, A. M. E., and Monday night it was the junior choir from Big Bethel. And every night this week there will be other guest singing groups.

To hear those rich African voices harmonizing "Study War No Mo,'" "Hand Me Down the Silver Trumpet Lord," "Standin' in the Need of Prayer," "I Want to Be More Like Jesus," "There Is Something About the Lord That Is Mighty Sweet" and other hymns and spirituals fully justifies the presence of the people who gather, from city and countryside, from Pace's Ferry road mansion and from humble cottage in the hills, from the city streets and the river backwoods. That provides ample reason for the hundreds of automobiles that are double parked along either side of the New Hope road and that fill the open area around the tabernacle itself.

The "tabernacle" is a humble edifice. Open on all sides, with whitewashed beams and straw upon the ground. With wooden benches and chairs gathered from every source.

But, as one of the negro pastors said last night, the straw on the ground is the only disadvantage and that only because, "I sho' likes to hear the foots tappin' with mah singin'. An' you cain't tap in straw."

Last night a white preacher was the guest speaker, the Rev. W. M. Blackwell, of the Calvary Baptist church. And Mrs. Richardson, white, sang a solo.

All the rest of the service, however, was by the colored people. It was described by Dr. Wilcher as a "sandwich, lots of singing to start and to end, with the preaching in the middle."

It is worth a trip to attend the New Hope camp meeting, now in its second week. But get there before 8 o'clock or the probability is that you won't find a vacant seat and it will have to do what scores did last night, stand on the outside of the crowd.

Church - 1937

A.M.E.

Richard Allen

—from—

Slave Boy

—to—

The First Bishop

—of—

African Methodist Episcopal Church

1760—1816

A Drama

IN FOUR ACTS

—by—

REV. DANIEL MINORT BAXTER

author of

"Bishop Richard Allen and His Spirit"

"Back To Methodism"

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Price, 25 Cents each, postage 3c

Per doz., $3.00, postpaid

Send for Copies—

A. M. E. BOOK CONCERN

1230 N. 19th St., Phila., Pa.

On last Friday night the drama, "Richard Allen—From A Slave Boy to the First Bishop of the A. M. E. Church," in four acts, written by the Manager, was presented at the Salvation Hall, Broad and Fairmount Ave., Philadelphia, Pa., and a cast of young folk gave a splendid representation. We are publishing the same and it may be incentive to other sections of the country beginning the Allen Day preparation for celebration which falls on the second Sunday in February, the 10th of the month.

We wish to thank all who took part. Every one of them did his or her best and an appreciative audience among whom were many of the disitnguished officers of the church and leading citizens of the community enjoyed the play and gave loud expression which proved it. We felt a little proud, it being our production and our daughter, Mistress Mae Baxter-Rambeau, one of the music teachers of Philadelphia, well trained in dramatic arts, and a graduate of Oberlin Conservatory of Music, Oberlin, Ohio, directing the play.

Rev. W. P. Stevenson played Richard Allen. It was done artistically. Mr. Dennis A. Hill, of the Book Concern, represented Mr. Stalkey, with Miss Evelyn Williams as Mrs. Stalkey. He was real and brought vivid recollections of the reign of slavery, which did so much to impede the progress of the Negro race. Rev. Edgar Wimberly was Rev. Freeborn Garretson. His preaching was arousing and brought Hallelujahs and Amens from the audience as it did from his congregation on the stage. Mr. Patterson Dunsmore and Mrs. Alberta Wilson were Mr. and Mrs. Benjamin Chew and in the scene they spoke of their financial difficulties which were encountered by the family and caused them to sell the Allen family to Mr and Mrs. Stalkey. The auctioneer Mr. Pennypacker, was Mr. Warren Spain, who sold slaves in true Southern style, examining their mouths and body as they did in anti-bellum days. Samuel Allen was presented by Mr. Lewis LaoBo, being Richard's father. His wife, Mary Allen, was Mrs. Nina Williams.

The prayer Mrs. Williams offered over her children when Samuel became discouraged because of being sold, was so real that it brought tears to the eyes of many in the audience. John Allen was presented by Mr. Blanton Adams. John was Richard's brother. They worked together and freed themselves after 17 years of labor. Benjamin Wells played Mr. Accoe and John Gregg by Robert Alexander were class leaders who attracted the Allen boys with their sincere devotion to the Methodist faith which caused them to join the church after they had heard Rev. Freeborn Garretson preach represented by Rev. Edgar Wimberly. Caesar Waters and his wife Susan was payed by Mr. Dennis Hill and Miss Evelyn Williams. They administered to the aid of Richard Allen when he was traveling on foot for miles preaching the gospel. Bishop Frances Asbury, represented by Rev J. R. Groves, who offered to take Allen South with hi mto preach to Negroes while he preached to whites, which Allen refused to do because he only offered him vituals and clothes. Absolom Jones, whom Elder C. B., trustee of St. George Church, pulled off his knees while the company was in the gallery memorial Sunday, 1786, was represented by Rev. Theodore Cooper Rev. John Pickens, pastor of St. George Church, was played by Rev. Wm. M. McDonald. The children of the cast were Bernice Satchell, Carl Ashe, Ida Rose Canby and William Kinzer. Wonderful selections by the chorus were rendered under the direction of Mrs. Rambau. Among the guest artists were Miss Viola Hill and Miss Catherine Bessilieu. Assistant director was Miss Mildred Livingston and Rev. E. L. Kinzer, business manager.

All seemed to be happy. Being the first time we had an opportunity to see our own production, we were well pleased. We thank all who helped in any way. I only hope that this little effort will prove valuable in bringing to our minds the struggle of our fathers.

* * * * *

Before another issue of the Christian Recorder shall come from the press, we shall have had our Christmas celebration. A greater day, perhaps except Easter, is not in the annals of history. We, of the A. M. E. Book Concern, give fervent thanks to the Almighty God for having carried us through another year. Things may not have been as smooth with us as we would have liked them to have been but we counted our blessings and we found them more numerous than the evils that have come to us. Therefore, we greet you, and we send you Christmas greetings in His name and ask that you remember us in your prayers.

the proceeds. It would raise the stock of African Methodism and stir the young people to great endeavor.

Much credit is due to Mrs. Mae Baxter-Rambeau, the progressive daughter of Rev. Baxter, who directed the play. Rev. Baxter by the production of this play has proved himself a benefactor to the church and it should be staged all over the country.

Church – 1934

A.M.E. Zion.

Bishop Jones Says Negro Church Should Work For Welfare Of The Negro Only

laims Church Does Not Need To Leave Its Fundac mental Principles In Trying To Relieve Unbearable Conditions Negroes Suffer In This Country.

Courier 8-18-34

Bishop E. D. W. Jones of the A. M. E. Zion Church, on being advised by some of his colleagues against the public expression of radical views on the "reconstruction of the Negro Church" before the largest Youth Congress ever held by the Denomination, left here the day before the subject was to be discussed, choosing rather, to absent himself than suppress his honest convictions.

The Publicity committee, however, found him just prior to boarding the train and gathered the following excerpts from his intended address:

"I am no more radical than Jesus Christ. He had to deal with revolutionary minds in a revolutionary period and it is known that while he did not suppress their revolutionary tendencies and attitudes, He sublimated them, so that they were no longer urged by hate and violence but by love and spiritual force."

The bishop expressed himself as being a methodist, true and tried, but he claimed that we do not leave the methodist, fundamental principles when we seek to direct its teachings and activities toward relieving the strained and almost unbearable condition of our race and modernizing the teachings of his church.

He declared that the Negro church is for Negroes, both our civilization and and our christianity compelled such a distinct relationship and that the only human service we could render without exciting suspicion and violence, is to Negroes and Negroes alone. "No church is dynamic only as it cares for the welfare of those who will be aided by its good offers and solicitude."

We must therefore: First, Debank our methodist articles of faith and interpret them in the light of our enforced condition and the light of our knowledge. While the white man is troubled about money, banks, commerce, insurance, dividends and capital, we are lamentably concerned about segregation, injustice, disfranchisement, lynchings and ignorance. "Power is the white man's coveted objective —while equality of opportunity is the Negro's."

We have followed and copied the white man's creed to the neglect of studying God and His relation to men and making a creed of our own that would not only include our ideas and reasons for believing in a God vastly differing from the white man's, but change our entire program of operation.

There is not a line in our thirty-nine articles of faith about God, the common Father of all mankind about Brotherhood, about the Kingdom of Heaven, the ideal community, the Great Fellowship that was uppermost in the mind and teachings of Jesus. There should be a declaration somewhere in our creed that God has made of one blood all men to dwell together on the face of the earth and that Sonship follows Fatherhood.

"We need a new definition and emphasis of sin. Our articles of religion speak of the original sin of Adam, but nothing of the modern sins of Adam's white offspring. Nothing of high rentals built by white christian landlords, dilapidated houses, nothing of unsanitary conditions, unpaved streets, exploiting our simple trusting brothers, denying productive sharing of crops and prices, hate and prejudice. It is a sin to deprive men of opportunities for their own growth and development, a sin to hold him down by force, a sin to impede his advancement spiritually as well as hinder him to educate his children and secure work to care for his dependents. All racial discrimination is sinful as well as wicked.

"There is not a line in our book of Discipline on Citizenship—its duties and privileges and its responsibilities. The Negro church should draw its doctrines from the experiences and wisdom of the religious leaders and thinkers of our own people and cease longer to live under the archaic and copied ideas of the white church who made these doctrines for themselves according to the demands of particular periods."

Church - 1934.

BIBLE SOCIETY MARKS 33 YEARS OF OPERATION

Colored Agency Has Distributed Nearly 2 Million Books

NEW YORK, N. Y. — The American Bible Society announces the beginning of a series of celebrations commemorating a third of a century of service by the Society to the Colored People of America. 4-14-34

The necessity of supplying the colored people of the South with the Scriptures was conceived to be so urgent a responsibility, that the American Bible Society established an agency, in 1901, solely for that purpose. It is significant to note that, of its present home agencies, now numbering ten and spanning the continent from New York City to San Francisco, the colored agency was the first to be instituted.

Under the leadership of the Rev. John P. Wragg, secretary, aided by his wife, the ministry of the colored agency developed from modest beginnings serving only the South to its present worthy proportions, nation-wide in its scope.

Scarcity of Bibles

Dr. Wragg, in the late nineties, as a "presiding elder" of the Methodist Episcopal Church, in going over the mountains and valleys of Georgia, was dismayed by the scarcity of Bibles among the colored people.

When the call came to him to assist the American Bible Society in remedying this disheartening condition, Dr. Wragg gladly responded. At the time of his retirement in 1929, not only had there been established the four divisions now located in Charlotte, Atlanta, Houston, and Cleveland, but a distribution of more than 1,700,000 volumes of Scripture had been achieved.

The colored agency of the American Bible Society, administered from the Society's home office in New York City, has four divisions supervised and directed by division secretaries.

Four Divisions

The Atlanta Division with a colored population of 4,251,000 includes the states of Georgia, South Carolina, Florida, Alabama, and Mississippi. The secretary of the Atlanta Division is the Rev. D. H. Stanton with headquarters at 56 Gammon Avenue, S. E., Atlanta.

Maryland, Virginia, District of Columbia, North Carolina, West Virginia, Kentucky, and Tennessee comprise the Charlotte Division with headquarters at 329 South Brevard Street, Charlotte. The colored population of this Division is 2,796,000. The Rev. J. S. Nathaniel Tross, is the secretary of the Charlotte Division.

The states of New York, New Jersey, Pennsylvania, Delaware, Ohio, Michigan, Indiana, Illinois, and Iowa comprise the Cleveland Division with a colored population of 2,023,000. The Rev. A. J. Allen, secretary of the Cleveland Division has headquarters at 2622 East 55th St., Cleveland.

The Houston Division, with a colored population of 2,586,000, includes the states of Missouri, Arkansas, Louisiana, Nebraska, Kansas, Oklahoma, and Texas. The Rev. M. L. Vaughters, division secretary, with headquarters at 1013 Heiner Street, Houston, has been in his present position since 1920

A THIRD OF A CENTURY OF SERVICE

The American Bible Society announces the beginning of a series of celebrations commemorating a third of a century of service by the Society to the Colored People of America.

Special services are being held, Anniversary sermons and addresses are being delivered. The ministry of the American Bible Society to the colored people is being described. The world-wide service of the Society in many lands and to many nationalities is being illustrated with stereopticon lectures, and opportunities to aid and assist the American Bible Society in making the Bible more widely available around the world are being offered.

The necessity of supplying the colored people of the South with the Scriptures was conceived to be so urgent a responsibility, that the American Bible Society established an agency, in 1901, solely for that purpose. It is significant to note that, of its present home agencies, now numbering ten and spanning the continent from New York city to San Francisco, the colored agency was the first to be instituted.

Under the leadership of the Rev. John P. Wragg, D. D., efficient and faithful secretary, aided by his loyal wife, the ministry of the Colored Agency developed from modest beginnings serving only the south to its present worthy proportions, nation-wide in its scope.

Dr. Wragg, in the late nineties, as a "presiding elder" of the Methodist Episcopal Church, in going over the mountains and valleys of Georgia, was dismayed by the scarcity of Bibles among the colored people. In commenting recently on his impressions of the lack of scriptures in these days, Dr. Wragg stated: "I was touched. I did not know that such conditions affecting God's word existed. I had been preaching to these people for nearly four years, never dreaming they were without the book they often traveled miles to hear expounded."

When the call came to him to assist the American Bible Society in remedying this disheartening condition, Dr. Wragg gladly responded, and out of his knowledge and ability greatly aided the society in formulating sound policies of scripture distribution. Under his skilful direction, the agency for the Colored People expanded so, that at the time of his retirement in 1929, not only had there been established the four divisions now located in Charlotte, Atlanta, Houston, and Cleveland, but a distribution of more than 1,700,000 volumes of scripture had been achieved. Upon his retirement, Dr. Wragg and his wife established a trust fund with the American Bible Society, the income of which is to assist in forwarding the work to which they gave so unstintedly of their energy and affection. At their request, in honor of the late General Secretary Dr. Haven, the Colored Agency was designated.

Wm. Ingraham Haven Memorial Agency Among Colored People of the United States

The Colored Agency of the American Bible Society, administered from the Society's home office in New York city, has four divisions supervised and directed by division secretaries.

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Baptists.

Church - 1934

Henry Allen Boyd Makes Good Report

Secretary National Baptist Publishing Board of Nashville Tells of Work of Plant For Denomination—Millions of Copies of Religious Literature Distributed During Past Year.

MUSKOGEE, Okla., Sept. 6—With but one main objective—Christianizing and spiritualizing men and women, boys and girls in this present generation—Henry Allen Boyd, secretary of the National Baptist Publishing Board, at Nashville, Tenn., presented the plan of operation of the institution located in Nashville, founded by his father, to the fifty-fourth annual session of the National Baptist Convention of America in this city.

Courier 9-8-34

Messengers, delegates, representatives and religious leaders from practically every State in the Union listened to this report, followed this presentation while they sat spellbound and marveled at the success attained in spite of the depression that has been sorely upon the religious forces, especially churches and Sunday schools, during the past several years. He was presented to the convention by the venerable Rev. J. H. Robinson, D. D., of Little Rock, Ark., a pastor of a half century of continuous service, who is chairman of the board. Dr. Robinson was presented by Dr. E. R. Carter of Atlanta, Ga., another 50-year pastor, who has crossed the Atlantic ocean 14 times on visits to Europe and the Holy Land.

Pittsburgh, Pa.

The report of Henry Allen Boyd dealt with the minute details of operation of what is regarded as the largest Negro printing establishment and manufacturing plant in the world. It has had continuous operation for nearly 40 years. It is the outgrowth of the fertile brain of the late Dr. R. H. Boyd, a former slave, a Baptist pioneer preacher and a church-builder who went to Nashville from the Lone Star State, where he established a plant that gives employment to the heads of families representing 400 mouths that must be fed daily. The secretary of the board, the son of the founder, declared in his address:

"We are not crying depression we are not magnifying hardships neither are we playing up what cannot be done, but we are making an ocular demonstration of the possibilities of the religious forces represented by the constituency of this Baptist family who has faith in God and confidence in themselves

worship.

A large number of young people are employed in the institution, which can print anything from a postal card to an encyclopedia, or make in their factory furniture from a collection plate to church pews and pulpits.

The board that controls the plant has nine members. Its personnel, unlike that of many others, is made up entirely of religious leaders, pastors and Baptist preachers. He showed the receipts and disbursements for the fiscal year ending July 1st. He told in simple and yet impressive terms how the business end had been carried on, in spite of the fact that credit is frozen, insofar as church and religious organizations are concerned; activity somewhat curtailed because of this frozen credit, and money hardly available at times to meet operating expenses. And yet, during the past year, more than a quarter million dollars had been received and expended by the business end, dealing with small Sunday schools and churches whose entire demands for one quarter was as low as 50 cents.

In his report he recommended that his denomination embrace the theme, "Christ In the Home" for the ensuing year, that they contact the darker races of the world through Him in the proposed world tour, that they may have a better understanding of the objectives of this National Baptist Publishing Board's opportunity to furnish the literature for them; that the editorial staff be so enlarged as to produce helps that can be used by foreign language constituents, whom he declared are seeking the light.

A tabulated list of the publications issued, and the number by months, was submitted to the convention, followed by a monthly detailed report of receipts and disbursements.

The plant in Nashville occupies nearly a half block, consisting of six brick buildings, the valuation of which was fixed at a minimum of one million dollars. The institution is owned, operated and controlled by the Negro Baptists of the country and, the secretary stated that it is the pride and boast of the representatives in session for the fifty-fourth year in a convention established and founded by the fathers who builded better than they knew.

At the conclusion of his report and address the convention went on record as adopting the report, as well as the recommendations, for the future operation of this mammoth institution

I am grateful to an All-wise Heavenly Father for health and strength and I re-dedicate my life to Him who doeth all things well, because He has given me a reasonable portion of these things that I have just mentioned, which enable me to tackle with renewed vigor this work, and to accept the challenge of the present age.

"As I visualize the possibilities of the millions of members of my race in this land of the free and the home of the brave, I count myself fortunate, although deeming at the same time myself rather unworthy as an instrument in His hands to carry on a work that is worthy as well as necessary. Human agencies have always been directed by Divine Providence to lift men out of the quagmire, to point to them the way and show to them the silver lining in every dark cloud; hence, to this intelligent presence, I submit this, the thirty-eighth annual report of the National Baptist Publishing Board's plant located at Nashville, Tenn."

This hour was given to the secretary, to this board which is in the educational center of the Southland, as Nashville is often called to bring before the Baptists of the world the work of their institution. In his report he showed that an average of nearly 1,000,000 copies of religious tracts and literature had been printed, circulated and disseminated monthly, carrying the simple gospel of the Lowly Nazarene to the nations of the world the peoples of the United States in their organized religious activities. He brought out the further facts that the work had not been confined merely to Bible Truths, but that they had specialized in the organization of Front Line Sunday schools, B. Y. P. U.'s and Church auxiliaries, furnishing them at the same time with religious helps and song books containing songs of fervor that will help in their spiritual

Baptists Hold Fifty-Fourth Convention

Courier 9-9-34

Pittsburgh, Pa.

President Prince Delivers Prophetic Message to Members of National Baptist Convention of America At Muskogee, Okla.

MUSKOGEE, Okla., Sept. 6—Messengers from practically every State in the Union are here in Muskogee attending the fifty-fourth annual session of the National Baptist Convention of America. Rev. G. L. Prince, D. D., of Galveston, Tex., is the president, and Rev. C. P. Madison, D. D., of Norfolk, Va., is the secretary. The convention was called to order in the main auditorium of the Exposition Building in the Muskogee Fair Grounds at 10 o'clock Wednesday morning. The local committee, made up of ministers, laymen, business and professional men, gave them a royal reception.

When the convention was called to order the Rev. G. L. Prince, who now resides in Galveston, Tex., but who was elected to the presidency while he pastored in Denver, Colo., declared: "We cannot proceed with any deliberative meeeting until we shall have had Divine service. We must give thanks to our Father for what He has bestowed upon us in the way of blessings." Then the devotional hour was held, being conducted by Rev. E. W. Dixon, D. D., of Ashville, N. C., which consumed 15 minutes. President Prince then presented his constructive program and his objectives to be accomplished at this session.

Meeting jointly and at the same time with the parent body is the Women's Auxiliary, headed by Mrs. M. A. B. Fuller of Austin, Tex., as president, and Mrs. E. B. White of Baltimore, Md., as corresponding secretary. They, too, have a well defined line of work that will consume the five days. Characterizing, however, the entire group, men and women, are the three paramount issues: Home Missions, Foreign Mission and Education, not overlooking, of course, the other boards thta are dealing in publications, young people's work, ministerial relief, temperance and church extension.

Outstanding Baptist preachers from Maine to California, from the Great Lakes to the Gulf, with a sprinkling of foreign representatives make up the personnel of the organization.

In the adopting of the program at the morning session it provided for a voluminous amount of work to be accomplished in the five days.

New Orleans, La., Item
October 16, 1934

Negro Bible Institute Opens Sessions Here

The Baptist Bible Institute, offering a three-year course to Negro ministers and church workers, opened the first session Tuesday in the First African Baptist church. An enrollment of 55 was reported, with the expectation that the number would reach 100 during the day.

Professors of the institute, and Negro ministers including Rev. Charles W. Brooks, Rev. Joseph C. Nicholas, Rev. M. S. Rivers, Rev. N. H. Lang, Rev. J. S. Morgan, Rev. E. M. Clark, Rev. S. A. Duncan, and Rev. I. E. Curtis, comprise the faculty

Louisville, Ky. Courier-Journal
October 14, 1934

NEGRO CHURCH MARKS 105TH ANNIVERSARY

Members of the Fifth Street Negro Baptist Church will observe the 105th anniversary of its founding with special services Sunday, November 4, according to the Rev. John H. Frank, who has served as its pastor for forty-eight years.

The congregation has had only three pastors in its 105 years of existence. Its first pastor, the late Rev. Henry Adams, served for thirty-three years, the late Rev. Andrew Heath for thirteen years and the present pastor, since 1886. For the first ten years of its existence, there was no regular pastor.

According to tradition, the charter members numbered five free persons and thirteen slaves, meeting on Market Street, near Eighth Street, five years after Louisville was chartered as a city. The group moved in 1833 to Fifth and York to property donated by a white friend of the church, and in 1846 the present site was bought from the First Christian Church.

MINISTER PRAISES NEGROES' MISSIONS

Are Rapidly Taking Over Work Among Race

Negroes in the South are rapidly taking over missionary work among members of the race, Rev. Noble Y. Beall, superintendent of Negro missions for the Southern Baptist Convention, told Royal Ambassadors at the closing session yesterday of the annual congress at Ruhama Baptist church.

The Ambassadors is an organization of Baptist boys, sponsored by the Women's Missionary Union. Approximately 75 attended.

"Negroes are showing a remarkable proficiency in learning mission work," Rev. Beall said. "They are eliminating necessity of white supervision." He was formerly a student at Howard College and pastor of the Huffman Baptist Church.

Other speakers were Miss Era Berry, Montgomery, young people's leader for the Alabama W. M. U., and L. H. Tapscott, newly elected counselor for the Ambassadors. Other new officers, elected Saturday, are Rev. J. E. Berkstresser, Sylacauga, state herald, and Rev. E. B. Edington, Goodwater, state recorder.

J. H. JACKSON IS SUCCESSOR TO J. E. EAST

Baptists in Meeting at Louisville Elect New Missions Secretary

LOUISVILLE. — (ANP) —The election of a new foreign missions secretary and important changes in the administration of the foreign mission board were the high lights of the combined mid-winter session of the board of directors of the National Baptist convention, Inc., and the foreign mission board of that body.

The changes made strengthened the convention proper in its relation to its subsidiary boards and makes more definite the control of the organization by the present administration.

Will Direct Missionaries

The Rev. J. H. Jackson, youthful pastor of Monumental Baptist church of Philadelphia, was the successful candidate as successor to the late Dr. J. E. East, as corresponding secretary of the foreign board. His work will include directing the activities of 50 missionary workers in Africa. He will also be required to direct the money-raising activities by which these missionaries and hundreds of African students and patients are cared for.

The foreign mission board which has been one of the most powerful of the more or less independent and self determining boards of the Baptist denomination, also suffered some changes in the withdrawal of its official organ, "The Mission Herald." This publication had become one of the best known religious mediums in the country and acted as the mouthpiece for the foreign mission board which has been one of the most effective missionary bodies in Negro church life.

To Enlarge Weekly

Henceforth, however, missionary news will be carried in "The Voice" a weekly which will be enlarged and developed to the place where it becomes an organ for all the news of the National Baptist convention. This policy does away with a number of separate publications for various boards and all departments are to share in the expense.

Dr. Jackson is a graduate of Jackson college, Jackson, Miss., and did post-graduate work at both Nebraska university and Rochester, where he secured the degree, B. D. Dr. L. G. Jordan, widely known in the church and former secretary of missions, was elected associate secretary.

The board of directors adopted as a working guide for the church an economic program of seven points, put forward by president L. K. Williams. Those seven points were:

1. A warless world.
2. For a living wage for family heads.
3. For greater distribution of economic profits to labor.
4. For the right of labor to organize freely and without race, class or color limitations.
5. For unemployment insurance.
6. For old-age pensions.
7. For the abolishment of child-labor.

The group went on record as opposing the existence and the operation of salacious moving pictures.

It was voted that an efficiency commission be appointed whose duty it shall be to investigate all the departments of the convention with a view of making "savings," retrenchments and eliminations." This commission is to report to the convention.

Week of Prayer

A week of prayer is to be consecrated and Thanksgiving Week was set aside as a time when all constituents will be asked to join together in a period of special supplication.

The board voted a policy favoring the continued independence of Liberia and appointed a committee to urge the president of the United States to have America give all possible aid to Liberia. Dr. M. L. Shepard, pastor of Mount Olive Baptist church, Philadelphia, recently elected to the Pennsylvania legislature on the Democratic ticket, together with Dr. M. T. Talley, an advisor to the U. S. department of labor, were appointed to head a commission to aid Liberia.

The meeting went on record as favoring the Christian churches doing all in their power to see that the unfortunate Scottsboro boys be given a fair trial and that the case be not used as a football by any party or organization.

Baptist.

Church - 1934

New York Times
AUG 9 1934

BAPTISTS ASK HALT OF RACE PREJUDICE

Adopt Report Urging That All Christians Repudiate and Denounce Oppression.

NATIONALISM IS ASSAILED

Resolution Proposed at Berlin Congress Condemns War as 'Murderous Business.'

Wireless to THE NEW YORK TIMES.

BERLIN, Aug. 8.—The fifth congress of the Baptist World Alliance in plenary session today adopted and recommended to the consideration of all Baptists two commission reports, one condemning exaggerated nationalism and the other attacking the theory of racial superiority with its accompanying racial persecution now prevalent in certain countries.

Robert C. Barbour, leader of the American Negro delegation to the congress, proposed for consideration tomorrow a resolution denouncing war as a method of "carrying on international business" and stamping it as "murderous business." The resolution also calls on all Baptists to recognize the "equality of all races before God and man" and the necessity that "all men should be treated as brothers irrespective of race, creed or previous condition."

Thirty of the leading members of the conference accepted this afternoon Reich Bishop Ludwig Mueller's invitation to visit him in his quarters of the Reich church administration. The Reich Bishop took the occasion to issue a declaration promising never to attempt to force independent denominations in Germany, such as Baptists and Methodists, to join the central Reich Protestant church.

Stresses Luther's Desire.

He asserted that it had been Martin Luther's desire to create a unified and established Protestant church for the whole Reich with a hierarchy of bishops headed by a primate, and that the present church government was merely carrying out the great reformer's program by bringing together under one administration twenty-eight provincial churches. Dr. Mueller expressed the view that troubles within the new Reich were matters of no concern to outsiders.

The congress heard Dr. Ernst Siedler, Baptist pastor and father of the Mayor of Munich, an ardent Nazi, give an exposition of Hitler anti-Semitism. Dr. Siedler said the Nazis recognized that "all races are equal before the face of God" but believed that "when a race is destructive by nature, then a government is forced to do to it what that race wanted to do to the nation as a whole."

This explanation received the acclaim of Germans in the audience, but appeared to arouse no sympathy in the ranks of delegates from other countries.

In the discussion of nationalism, the Rev. Friedrich Simoleit, chief of the German delegation, bitterly attacked "efforts of certain nations to cure maladies of mankind by keeping other nations in subjection." He protested also against the attitude of foreign journalists toward Germany and declared that in certain circles a program of "hate propaganda" against Germany had developed.

Dr. George W. Truett of Texas was elected the new president of the alliance at last night's session and Dr. Clifton D. Gray, president of Bates College in Maine, was re-elected secretary. Dr. Louis Williams, president of the Negro national Baptist convention in the United States, was re-elected vice president.

Anti-Semitism Under Fire.

The question of anti-Semitism occupied a large part of the discussion yesterday at the congress of the Baptist World Alliance in Berlin.

The Rev. C. E. Wilson of London, chairman of the Commission on Racialism, declared in his report:

"Actually the racial antipathies and bitternesses which exist in the world today are to be traced to causes which are not biological but ethical. They are based on fear arising chiefly out of pride, sordid greed and economic rivalry. They are not merely due to complexion or physiognomy.

"The spirit of suspicion and animosity known as anti-Semitism which exhibits itself in racial persecutions is quite unassociated with questions of color and has but slight connection with religion. It is fundamentally a matter of political and economic competition. It is a sordid tale of injustice springing out of fear and spite.

"With our fellow Christians in all the churches, we deplore the long record of ill-usage of Jews on the part of professedly Christian nations, and declare such injustice to be a violation of the teaching and the spirit of Christ."

Opposition to Oppression Urged.

The report urged that all Christians make plain their stand on racial questions "by repudiating, denouncing and opposing by every legitimate means all racial exploitation, oppression or persecution."

The report of the Commission on Nationalism, presented by the Rev. N. J. Norström of Stockholm, chairman, declared that Christianity regarded patriots as desirable, but "narrow nationalism and chauvinism" as undesirable.

The report declared that the Church could never become an "instrument for nationalistic aims" without losing its power. To prevent any such occurrence, Baptists throughout the world were urged to unite against nationalism and the accompanying risk of war, and to advocate the amicable adjustment of international disputes by judicial procedure.

REV. L. K. WILLIAMS ELECTED OFFICER AT WORLD MEET

Dallas

NEW YORK (ANP)—According to Berlin dispatches to the New York Times, Dr. Lacy Kirk Williams, president of the National Baptist Convention, Inc., was elected vice president of the World Baptist Congress. Dr. Williams was present to attend the sessions of the Congress.

8-18-34

Washington

The congress was significant from the standpoint of the stand taken on important public questions in spite of the fact that there was some agitation not to hold the sessions in Germany, due to Nazi propaganda against so-called non-Aryan races.

However, the Baptist church leaders found no difficulty making pronouncements that squared with Christian principles, despite the Nazi atmosphere that was prevalent.

The Rev. Dr. G. W. Truett, of Texas, was elected president of the

congress, an ironical selection, it would seem, in view of the negative attitude of the Baptist church in the southern states in respect to problems of race.

EIGHT THOUSAND BAPTISTS SWAMP CITY DURING FIVE DAYS SESSION OF 54TH ANNUAL MEET

Beach Boiarsmith

Okla City

OVER-BURDENED SPECIAL TRAINS BEARING DELEGATES ARE DELAYED; BIG OVATION CALLED OFF

Orville Mosier Greets Mammoth Religious Group

Fully eight thousand Baptist delegates, coming from the 48 states of the Union and from Africa and other foreign points, belched forth from trains and autos Tuesday night and Wednesday, completely swamping Oklahoma City. The Frisco special of twelve coaches, out of Memphis and Birmingham, was two hours late Tuesday night, and the Rock Island special, coming from the same section of the Far South, was still further back on schedule. The Rock Island delegates remained in their coaches until morning because of the lateness of the hour.

Ovation Cancelled

The Katy special coming from Chicago, bringing President L. K. Williams, Judge William Harrison and Dr. W. H. Jernigan, among the notables, arrived late also, preventing the famous Douglass high school band and citizens from giving them an anticipated ovation at the depot.

City Taxed

Tabernacle Baptist church, Third and Byers, was one sea of activity all day Tuesday. Big buses from Michigan, Indiana and other states continued to arrive during the day disgorging delegates who made a dive for rooms and beds. Hotels and rooming houses in East Second street quickly filled and restaurants and taxis were taxed as never before.

League Decorates Streets

The Oklahoma City Business League had the streets beautifully decorated for the occasion, flags and bunting and streamers flying everywhere. Vice president John Thomas McNeeley of the League, said that every effort was being put forth to make the delegates welcome to Oklahoma's capital.

Street Car Company Cooperates

The Oklahoma City Railway Co. is running special buses from the extreme East Fourth street section direct to the Coliseum, and on every hand the delegates are acclaiming the arrangements for the 54th annual session the best in history. One of the novel features that is attracting attention is the big church buses coming direct from Chicago, the property of the Mt. Olivet Baptist church. The Mt. Olivet Baptist church has the largest Protestant congregation in the world, its membership exceeding 13,000.

Associated Press

Sessions Start

The welcoming session got under way at 10:30 Wednesday morning, with Dr. Lacy Kirk Williams, presiding. Following invocation by Dr. D. V. Jemison, Mobile, Ala., Dr. Williams turned the gavel over into the hands of Dr. Ezell Willie Perry, pastor of Tabernacle Baptist church, president of the Oklahoma Baptist State Convention.

Oklahoma City 1934

Welcomes

The following welcome addresses were delivered: on behalf of the East Zion District Association, Moderator F. K. Leath; White Ministerial Alliance, Rev. T. L. Holcomb, pastor of the First Baptist church; State Convention, Rev. S.

A. Clark, Guthrie; the City Government, Hon. Orville Mosier; local Baptist churches, Rev. S. S. Fairly; Ministerial Alliance, Rev. William David Miller; Oklahoma City Negro Business League, Editor Roscoe Dunjee. Harold Butler sang very fittingly "Were You There?" and the convention chorus under the direction of Mrs. B. B. Bell, sang two numbers.

City Manager Talks

"Oklahoma feels young besides you," declared City Manager Mosier, in opening up his enthusiastic welcome. "I note by this program that you are 54 years old. Oklahoma is only 45. This young state, and this young city want to welcome you Ambassadors of God. We want you to be comfortable, and we want you to enjoy every convenience and facility the city affords. In order that this may be accomplished I am hereby intrusting every key the city has, and the full authority of my office, in the hands of the Baptist ministers of this city, and when you leave I hope you will always be anxious to return."

Touches Depression

Touching upon the current depression, Mr. Mosier said, "Recovery has not returned, and I am sure in this meeting you are going to discuss some means by which your strong organization can join with the government in working out the great problems of rehabilitation."

"Your race has sadly been neglected in the recovery program, not intentionally, but because the problem has been so stupendous, and your needs so great that not alone you, but others of our fine citizenship have not secured the full benefits of the government's objectives," Mosier continued.

Boosts Home Town

"I want these delegates to know that they are visiting in a great city of the South," declared Editor Roscoe Dunjee, during the course of his welcoming remarks. "Just a few years ago on these great plains nothing roamed but the coyote and the Indian. We have reclaimed this wilderness and offer you today this wonderful city where I have no hesitance in saying Negroes own more fine homes, in improved sections of the city, than can be found anywhere in the Southland."

Tells of Oil Wealth

"White and black alike have joined their hands together to make you welcome. We want to invite you into our back yards, where sit oil wells in the greatest oil pool in the world. We want you to inspect our school system, including our new $300,000 high school, and our more than 100 city teachers. We want you to visit our business district, where in one block our business property is valued in access of half a million dollars. Doctors. lawyers want to greet you and most of all we want you to see our fine church edifices and our homes."

Need of the Hour

"This is no time to hold just a convention," declared Rev. T. L. Holcomb, white, in delivering his message for the white ministerial alliance. "In Oklahoma City the three million Negro Baptists must do something, must formulate some plan to meet the needs of the hour." Rev. Holcomb stressed the idea of the younger members of the convention working out some sort of program that would assist their elders.

Platform Guests

Some of the distinguished divines seated on the platform during the Wednesday morning session were: Rev. J. W. Bailey, B. Th., D. D., Marshall, Texas. superintendent of Evangelism; Rev. J. T. Johnson, Atlanta, Ga.; Rev. Marshall Shepard, assistant secretary, Philadelphia; Rev. U. G. Robinson, first assistant secretary, Mobile, Ala; Dr. W. H. Jernigan, president National Sunday School Congress, Washington, D. C.; Rev. E. Arlington Wilson, recorder of the convention, Dallas, Texas; Dr. T. O. Fuller, publicity director, Memphis, Tenn; Rev. T. S. Harten, Brooklyn; Rev. James H. Dotson, Omaha; Dr. D. V. Jimeson, Mobile, Ala.; Hon. William H. Harrison, Chicago; Dr. Lacy Kirk Williams, Chicago; Rev. D. D. Crawford, Atlanta, Ga.; Rev. William David Miller, Rev. S. S. Fairly, Rev. F. K. Leath, Rev. E. W. Perry. Oklahoma City.

"Boyd" Baptists Close 54th Session At Muskogee

MUSKOGEE, Okla., Sept. 6.—With but one main objective — Christianizing and spiritualizing men and women, boys and girls in this present generation, Henry Allen Boyd, secretary of the National Baptist Publishing Board, at Nashville, Tenn., presented the plan of operation of the institution loacted in Nashville, founded by his father, to the Fifty-fourth annual session of the National Baptist Convention of America in this city.

Messengers, delegates, representatives and religious leaders from practically every state in the Union, listened to this report, followed this presentation while they sat spellbound and marvelled at the success attained in spite of the depression that has been sorely upon the religious forces, especially, churches and Sunday schools during the past several years. He was presented to the Convention by the venerable Rev. J. P. Robinson, D. D., of Little Rock, Ark., a pastor of a half century of continuous service who is the chairman of the board. Dr. Robinson was presented by Dr. E. R. aCrter of Atlanta, Ga., another fifty-year pastor, who has crossed the Atlantic Ocean fourteen times on visits to Europe and the Holy Land.

The report of Henry Allen Boyd dealt with the minute details of operation of what is regarded as the largest Negro printing establishment and manufacturing plant in the world. It has had continuous operation for nearly forty years. It is the outgrowth of the fertile brain of the late Dr. R. H. Boyd, a former slave, a Baptist pioneer preacher and a church-builder who went to Nashville from the "Lone Star State," where he established a plant that gives employment to the heads of families representing four hundred mouths that must be fed daily. The secretary of the board, the son of the founder, declared in his address this week, "we are not crying depression, we are not magnifying hardships, neither are we playing up what cannot be done, but we are making an ocular demonstration of the possibilities of the religious forces represented by the constituency of this Baptist family who has faith in God and confidence in themselves. I am grateful to an All-wise Heavenly Father for health and strength, and I rededicate my life to Him who doeth all things well, because He has given me a reasonable portion of these things that I have just mentioned, which enable me to tackle with renewed vigor this work, and to accept the challenge of the present age.

MUSKOGEE HOST TO 5,000

By DEWEY R. JONES
(Staff Correspondent)

MUSKOGEE, Okla., Sept. 7. With more than 5,000 Baptists from every state in the nion jamming the auditorium the Fair ground to its capacity, the 54th annual session of the National Baptist onvention of America, known thousands as the "Boyd ptists," swung into activity ednesday morning.

he meeting, officially opened by president of the convention, Rev. L. Prince, of Galveston, Texas, will tinue in session through Sunday, h an active program mapped out each day in the week. Among s of importance which will oc- by the time and interest of the usands of delegates in attendance the all-important question of the tude of American Baptists on the stion of national temperance, the annual report of the secretary of the National Baptist Publishing House, Dr. Henry Allen Boyd, of Nashville; the adoption of a definite program with respect to three schools operated by the denomination at St. Augustine, Fla., Lynchburg, Va., and Seguin, Texas.

Convention Called to Order

When the convention was called to order President Prince declared: "We cannot proceed with any deliberative meeting until we shall have had divine service. We must give thanks to our Father for what He has bestowed upon us in the way of blessings."

Then the devotional hour was held, being conducted by Rev. E. W. Dixon, D. D., of Asheville, N. C., which consumed fifteen minutes. President Prince then presented his constructive program and his objectives to be accomplished at this session. "There are fifteen items that the convention should major in," he declared in presenting the following:

1. The religious and spiritual reviving of individuals through the gospel of the Lowly Nazarene, plus emphasizing "Christ in the Home."

2. The supporting and enlargement of foreign mission work, and supporting mission stations in foreign fields.

3. Re-vamping Home Mission work.

4. Re-asserting Religious Education.

5. Stabilizing Church Extension in its various phases.

6. Enlarging the Woman's Auxiliary Convention.

7. Emphasizing the work of young people through their Sunday School and B.Y.P.U. organization.

8. Definite expressions on the three schools, viz: Florida Baptist college at St. Augustine, Fla.; Guadalupe college at Seguin, Texas; the Lynchburg Theological and Training Seminary at Lynchburg, Va.

9. Making permanent the Mission Stations and Out-Posts of the United States and insular possessions.

10. The Benefit Board fo disabled ministers.

11. Final determination of the quarter section of land in Dexter, New Mexico, for the National Old Folk's Home and Orphanage, under denominational supervision and guidance.

12. The taking of denominational census through the National Statistician's department.

13. The enveloping and embracing of the opportunities presented to the Baptists of the world through the present-day challenge.

14. The National Temperance question for discussion and action.

15. Evangelizing and Christianizing the present-day generation through the Evangelical Board.

Delegates Come Early

Delegates to the convention began pouring into town Monday, and although the day was a holiday, the town took on a gala aspect with most of the stores and shops along Second street remaining open for the convenience of visitors. By Tuesday night special trains had arrived from points as far distant as California and Chicago, with each regular train pouring its quota of Baptist delegates or friends of the convention into the city. It was Muskogee's first national religious gathering in many years, and the town was in joyous, festive mood for the occasion. By the time the session officially got under way Wednesday morning, most of the delegates had arrived, and had received their credentials.

The biggest extra-official affair of the convention thus far was the huge pageant and songfest held Monday night at the Antioch Baptist church. This program, given under the direction of Prof. H. P. B. Johnson, who for many years has had charge of the convention musical affairs, jammed the church to its capacity. It brought into action for the first time the mammoth choir which Prof. Johnson has been drilling for the past several weeks, and gave the people of Muskogee an opportunity to see and hear a program of splendid musical drama.

Women in Session

Meeting in conjunction with the Baptist convention is the women's auxiliary, of which Mrs. M. A. B. Fuller, of Austin, Texas, is president, and Mrs. E. B. White, of Baltimore, is corresponding secretary. After discussing such issues as foreign and home missions, education, and the publication program of the convention separately in their respective meetings, the two groups will then bring their reports together and take action as one body.

Although there is not much in the air as yet as to the outcome of the election of officers which is to take place Friday, the general opinion is that Dr. Green L. Prince will be re-elected president, should he desire the post for another year. Dr. Prince was elected persident at the convention in Chicago last year. At that time he was pastor of a large church in Denver, Col. The Rev. C. P. Madison, of Norfolk, Va., is secretary.

Church - 1934

Baptists

Salisbury, N. C. Post
May 17, 1934

Baptist Convention Considers Welfare Of The Negro Race

Fort Worth, Tex., May 17 (AP)—The Southern Baptist convention set aside a portion of its program of today for consideration of the problem of looking after the spiritual welfare of negroes.

T. O. Fuller, D.D., pastor of the First Colored Baptist church of Memphis, Tenn., was placed on the program for an inspirational address, the subject of which was "The American Negro in the Advancement of the Kingdom." A section of the big rodeo arena, in which the church's law-making body is holding its annual session, was reserved for negroes.

J. B. Lawrence of Atlanta, Ga., was in charge of the missionary program last night, during which "winners of souls" working at home with Indians, Italians, Mexicans, Jews, negroes, deaf-mutes and the blind were introduced.

Miles Jenkins, negro missionary worker, delivered greetings from the 300,000 negro Baptists in Texas.

Miss Mary Kelly, whose mission at Christopher, Ill., is a religious haven for 25 nationalities, and Miss Fanny Snyder of Tampa, Fla., worker among Italians, addressed the convention.

Dr. Ellis Turner of Atlanta, president of the home mission board, reported that financial conditions have improved to the extent the body would be able to place 26 new missionaries in the field this year. J. W. Beagle of Atlanta, field secretary for the board, introduced the missionaries.

cussions on various days. On Wednesday the meetng of the board of managers will be held to discuss the policies of the organization.

Officers of the convention are:

The Rev. Dr. J. C. Jackson, president; Dr. W. A. Taylor, vice-president; the Rev. Rev. S. W. Ravernell, vice-president; the Rev. Marvin Gibson, recording secretary; Dr. F. M. Hedgman, corresponding secretary; Dr. J. H. Hughes, treasurer; Dr. J. T. Boddie, educational secretary; Dr. A. S. Lomax, statistician; Dr. C. M. Long, auditor; W. P. Allen, attorney for the convention;

State vice-presidents: the Rev. W. Marvin Gibson, Massachusetts and Rhode Island; the Rev. B. L. Mathews, Connecticut; the Rev. G. H. Sims, New York; the Rev. A. J. Payne, Maryland; the Rev. W. H. Jernagin, District of Columbia; the Rev J. O. Love, New Jersey; the Rev. J. H. Swelle, Pennsylvania; the Rev. A. R. James, Delaware.

On the executive board of the convention are the following ministers: the Revs. J. T. Boddie, A. C. Powell, C. T. Wilcher, J. R. Brown, J. B. Pharr; D. S. Klugh, W. A. Harrod, J. A. White, T. S. Harten, Charles Blackwell, R. J. Bolden, W. P. Hayes, G. E. Morris, W. A. Epps, A. J. Green, J. P. E Love;

S. W. Revernell, J R. C. Pinn, W. T. Watkins, W. A. Campbell, F W. Means, W. B. Scott, J. E. Kirkland, B. R. Lawson, W. W. Flimming, K. L. Warren, E. G. Crawley, M. L. Shepard, L. V. Jeffries, W. H. Dabbs.

W. P. Allen, attorney; Eustace Gay, Mrs. E. B. Holland and Mrs. E. P. Matthews.

Norfolkian Is Dissapointed With Meeting

Journal and Guide 6-16-34

Dr. G. W. Watkins Airs Views at Ministers Conference

AMENS HAIL REMARKS

"Commercial Part of Congress Eclipsed The Spiritual"

An asertion that "the commercial idea of the Sunday School Congress far eclipsed its spiritual efforts," was made Monday at the weekly meeting of the Baptist Ministers Conference of Norfolk, Portsmouth and Vicinity, by the Rev. G. W. Watkins, pastor of Bank Street Baptist Church.

Rev. Mr. Watkins' remark, made during the taking of a collection and pledges by Dr. O. J. Allen, president of the conference, brought to light two schools of thought on the relative merits of the Sunday School Congress which ended its five-day session here with a "mass meeting at the City Auditoruim Sunday afternoon.

Prior to the Bank Street Church pastor's observations, which precipitated quite a bit of discussion, several ministers had previously spoken favorably of the Congress and had outlined many of the benefits they had derived from attendance at the various classes and sessions.

These speakers included: the Revs. J. N. Fuller, J. M. Rodgers, pastor of First Baptist Church, Campostella; W. L. Hamilton, pastor of Shiloh Baptist Church, and secretary of the ministers conference; L. C. Huff, Mt. Vernon Baptist Church, Portsmotuh; F. M. Jones, Celestial Baptist, Portsmouth; W. H. Harris, D. Jennings, First Baptist, Lamberts Point, W. G. Sharpe, Eugene Brown and Harvey M. Johnson of Ebenezer Baptist Church, Portsmouth.

Private Session Seen

Although Rev. Mr. Rodgers spoke in favor of the Congress, he later explained that he believed that if any fault was to be found with the body it should be taken up by the ministers conference in a "private session."

His views were also shared by Rev. Mr. Hamilton who pointed out that inasmuch as there were several Congress visitors present, the ministers should refrain from any personal references out of regard for them. "Ministerial courtesy demands it," he decared.

The difference of opinion on the part of the ministers evidenced itself in the manner in which the collection was raised. More than thirty dollars in cash and pledges was raised last week at the request of Dr. Allen and in most cases the ministers promised to bring the money in at Monday's meeting. Less than $3.00 was actually reported, and in some instances the ministers refused to pay until an itemized account of expenditures by the local committee has been produced.

Committees to Report

The ministers at their last weekly meeting figured the cost of ice, printed programs for the welcome meeting last Wednesday, paper cups and other incidentals, at about $35.00, and pledged practically this sum for the purpose. Dr. Allen announced just before the close of the meeting that the general committee, headed by Dr. C. P. Madison, pastor of Second Calvary Baptist Church, and the local committee of which R. L. Hollomon was chairman, would both make intemized reports at the next meeting Monday.

When the furore, caused by the difference of opinion, had died down, Mrs. L. M. Hurse of Kansas City, sang: "We'll Understand it Better, Bye and Bye." The Rev. C. C. Somerville, pastor of Mt. Olivet Baptist Church, Portsmouth, delivered a sermon from the subject: "The Eternal Security of the Believer in Christ."

The outstanding feature of the Congress as Rev. M. Johnson of Portsmouth, saw it, was its revelation of the possibilities of the Baptist in the Tidewater area. He said that a similar meeting could be sponsored each year in Norfolk by the combined Baptist forces of Norfolk, Portsmouth and the peninsula area. The minister declared that a chorus just as large as that recruited by the Sunday School Congress could be obtained and that ministerial and lay talent could be found to conduct the various classes.

Outlet for Talent

Rev. Mr. Johnson expressed the belief that the Baptist denomination in this section needs some outlet for its talent. "The reason we sometimes have friction in our own ministers conference," he said, "is because some of our great minds have no outlet for their talent."

Rev. Watkins began his verbal attack by asserting that the "Sunday School Congress was a disappointment to Norfolk from beginning to end." As his remarks became more and more emphatic, he was encouraged with many expressions of "Amen," and "That's the truth," etc.

"Norfolk was simply used as a decoy," he declared, "We were asked to close our high school one week earlier to entertain thousands of delegates and visitors, and yet not more than fifty got off the train on Tuesday. All of this at a time when we're clamoring for longer and better school terms, and more opportunities for our children."

How Men in St. See It

"The commerical idea of the Sunday School Congress far eclipsed its spiritual efforts," he continued. "If you really want to know how the people of Norfolk look upon this congress, just ask the man in the street. Typical of the replies you will receive are these: 'Well the carnival has gone at last.' 'It's the last of the racket,' etc."

The Bank Street pastor said he'd have more to say on the subject later.

Many of the ministers explained why they were not present at more of the Congress sessions. Some were conducting revival services, while others were attending to various other ministerial duties. The Rev. L. C. Huff, pastor of Mt. Vernon Baptist Church, Portsmouth, explained that he was appointed administrator of the estate of the late Dr. John Jones of his city who was reputed to have a fortune locked in his safe.

Rev. Mr. Huff said that he had only been able to attend the night sessions of the Congress because, during the day, he had simply been watching Dr. Jones' safe as a part of his duties as administrator of his estate. He explained that he never acted as administrator before, and that his presence at night was not required because a bonded guard was on duty at that time.

Before the discussion was concluded Dr. Allen declared that he had attended Congress sessions for the past fifteen years and has always derived benefit thereform.

"I'm a Congress man," Dr. Allen declared.

On Tuesday afternoon Dr. G. W. Watkins, pastor of Bank Street Baptist Church, Norfolk, elaborated upon his criticism of the Sunday School Congress, the sessions of which closed here Sunday, in the following statement which he brought to the Journal and Guide office personally:

"Norfolk's Disappointment"

"That Norfolk received a stinging disappontment in the coming of the National Baptist Sunday School Congress is too evident to be denied. For more than two months the city officials, the Chamber of Commerce, Norfolk's public school board, the Baptist Ministers Conference of Norfolk, Portsmouth and Vicinity and practically the entire Negro population were making preparations for the coming of what was represented to be one of the greatest gatherings held in this city for many years.

"So impressive were the promises that the Congress would bring thousands of visitors to the city that the secretary of the Chamber of Commerce went in person to the city school board and secured the Booker T. Washington High School auditorium as a meeting place for this purported concourse of visitors. In order to do this, our high school had to be closed a week earlier than the regular times set for closing.

Many Went to Work

"Committees and sub-committees were set up by the Ministers' Conference and these went to work to get Norfolk ready for the great event. A music director came one month ahead of time and got together about six

NEW ENGLAND BAPTIST MEET OPENS IN N.Y.

Afro-American

NEW YORK—The sixtieth annual New England Baptist Missionary Convention started at the New Mt. Zion Baptist Church, on W. 130th Street, Tuesday, and will continue until Sunday.

6-16-34

At the same time, the convention of the Woman's Auxiliary is being held at the Union Baptist Church on W. 145th Street.

The theme of the convention, "Christianity in a Suffering World," will furnish the topic for the dis-

hundred local singers. Later on a scoutmaster came to take charge of the boys.

Finally the day came for the arrival of the much talked about 'Congress Special.' Down to the station, according to the orders of Dr. Henry Allen Boyd, went the chorus, the Scouts and many others. The long train pulled under the shed, about fifty Negroes got off and the Congress flopped and from that time on the people of Norfolk realized that they had been decoyed under the guise of religion into what was far more a commercial venture than a religious convocation.

Idea Is Good

"That Dr. Boyd's idea to conduct a school of methods for Sunday school workers is commendable none will deny; but his methods are seriously at fault. His plan makes the cost to the community far too great for the benefits derived.

"I am not here opposing the sale of Dr. Boyd's literature, but I am unalterably against any group, gathering, or individual which seems to use religion as a pacifier while the children's bread is being taken from them.

"I cannot be silent and appear to sanction that which has been the cause of so great inconvenience and disappointment to the people among whom I live and try to serve. I am not willing that the Chamber of Commerce and the school board of the city of Norfolk shall feel that the Negro citizens who are working for longer school facilities here can be satisfied at the cutting short of our high school term for a meeting that might have been held in any one of our larger Baptist churches.

"That the school board acted in good faith and in our interest, I do not doubt. They were misled by promises that the coming of the Sunday School Congress would amply justify the sacrifice. The day is at hand, I trust, when the Negroes are going to demand sincerity in those who assume the role of leadership among them.

"Signed, J. W. WATKINS."

JACKSON AGAIN HEADS N.E. BAPTISTS

NEW YORK.—The sixtieth annual session of the New England Baptist Missionary Convention closed in New Mt. Zion Baptist Church, 171 W. 140th Street, Sunday evening.

The Women's Convention, of which Mrs. E. B. Holland is president, met in the Union Baptist Church on W. 145th Street, near Eighth Avenue. The Thursday afternoon and evening sessions were held in Abyssinia Baptist Church on W. 138th Street, which is pastored by the Rev. A. Clayton Powell.

All officers of the convention and its auxiliaries were re-elected, as follows: The Rev. J. C. Jackson, D.D., Hartford, president; the Rev. W. A. Taylor, Washington, and the Rev. S. W. Ravernell, Boston, vice-presidents; the Rev. W. Marvin Gibson, of Worcester, Mass., recording secretary; Dr. J. H. Hughes, Orange, N.J., treasurer; Dr. F. M. Hedgman, Ardmore, Pa., corresponding secretary;

Dr. J. B. Boddie, New Rochelle, educational secretary; Dr. A. S. Lomax, Far Rockaway, N.Y., statistician; the Rev. C. M. Long, Orange, N.J., auditor, and W. W. Allen, attorney, convention lawyer. The Rev. J. R. C. Pinn, D.D., was elected president of the B.Y.P.U. Convention; Julian Taylor, of the District of Columbia, and Theodore M. Moore, of Pennsylvania, were elected secretaries.

Women's Convention

The officers of the Women's Convention are Mrs. E. B. Holland, of Rhode Island, president; Mrs. M. S. Tribbitt, of Pennsylvania, vice-president; Mrs. E. P. Matthews, of Pennsylvania, and Mrs. R. W. Watkins, of New Jersey, secretaries; Mrs. M. E. Jackson, of Connecticut, treasurer, and Mrs. A. Hughes, of New Jersey, statistician.

To Form Company

The convention passed resolutions to form a holding company among its members, to carry the mortgages on the property at Long Branch, N.J. It was arranged to sell bonds to individuals and churches at $10 each; $3,000 worth of these bonds were sold before the convention closed. The Rev. J. C. Love, of Montclair, N.J., was the sponsor of the idea.

Dr. Hayes Preaches

The opening sermon was delivered by the Rev. W. P. Hayes, D.D., of Newark, N.J. The missionary sermon was preached by the Rev. F. H. Davis, D.D., of Massachusetts, the doctrinal sermon by the Rev. J. W. Lucas, D.D., of Pennsylvania.

The Rev. W. Marvin Gibson preached Sunday morning, and the Rev. C. C. Weathers of New Brunswick, N.J., delivered the closing sermon. The sermons to the auxiliaries were delivered by the Rev. D. W. Hoggard, and the Rev. R. J. Langston of Pennsylvania.

Pennsylvania Joins

The educational addresses were delivered by Dr. W. J. Winston, of Northern University; the Rev. J. P. E. Love, of Hackensack, N.J. The Rev. J. Vance McIvor, until recently a prominent Presbyterian pastor, was presented to the convention for membership by the Rev. Adam C. Powell, Jr. Dr. McIvor has been made one of the assistant pastors of Abyssinia Baptist Church.

The returned missionaries who delivered addresses were the Rev. and Mrs. Peters, and several natives.

The delegates made a trip to the fleet in the harbor, Saturday afternoon.

Thirty Embark for World's Baptist Meet in Berlin

NEW YORK. — Twenty-three ministers, together with a number of other Baptist workers, sailed on the S.S. Berengaria, last Thursday, for Paris, London, Marseilles, Alexandria, Jaffa, Jerusalem, Jericho, Bethlehem, Haifa, Trieste, Vienna and the meeting of the World's Baptist Alliance in Berlin, August 4 to 10.

Included in the number were the Revs. S. H. James, of Baltimore; W. H. Jernagin, of Washington; and A. W. Brown, of New York.

The personnel of the group follows:

The Revs. Russell C. Barbour, Nashville, Tenn.; J. Raymond Henderson, Atlanta, Ga.; R. V. Coleman, New Orleans, La.; U. J. Robinson, Mobile, Ala.; E. C. Estell, Dayton, Ohio; B. F. Reid, Cincinnati, Ohio; S. A. Owen, Memphis, Tenn.; A. M. Johnson, Oklahoma City, Okla.; R. L. Jones, Orlando, Fla.; M. C. Durham, Nashville, Tenn; A. W. Brown, New York City; W. H. Jernagin, Washington, D.C.; W. H. Rozier and Mrs. Rozier, Los Angeles, Calif., M. J. King, Atlanta, Ga.; G. W. Jordan, Atlanta, Ga.; E. W. Perry, Oklahoma City, Okla.; J. L. Bacoats, Baker, La.; S. H. James, Baltimore, Md.; W. H. R. Powell, Philadelphia, Pa.; R. Nelson, Mt. Vernon, N.Y.; M. A. Trier, Columbus, Ohio; C. M. Smith, Canton, Ohio; S. S. Reed, Indianapolis, Ind.; Mrs. E. A. Wilson, Dallas, Texas; Mrs. Fannie R. Givens, Louisville, Ky.; Mrs. Edna Lewis, Akron, Ohio; Mrs. J. H. Deshotels, Opelousas, La.; Mrs. Louise Crim, Indianapolis, Ind., and Mrs. W. A Townsend, Nashville, Tenn.

B. Y. P. U. Courses For Negroes Slated

White B. Y. P. U. leaders will teach the courses in the B. Y. P. U. training school for Negroes which will start tomorrow at Mount Olive Baptist church.

Classes are to begin each evening at 7:15 o'clock. There are to be two 45-minute class periods, with a 30-minute intermission for reports and recreational activities.

Those who will teach are Mrs. Nell Turner, Baptist Tabernacle; Emmett Golden, First Baptist; Miss Leone Bates, Tattnall Square Baptist; Miss Ethel Price, Cherokee Heights Baptist; and Miss Nita Bray, East Side Baptist.

New England Bapt. Missionary Convention Holds 16th Annual Session in New York

By P. M. BEVERLY

The sixteenth annual session of the New England Baptist Missionary Convention, which closed at Mt. Zion Baptist Church, 171 West 140th street, on Sunday evening was one of the largest and most enthusiastic gatherings Gotham has seen.

The Women's Auxiliary of which Mrs. E. B. Holland is president met in the Union Baptist Church on W. 145th street. Thursday afternoon an devening sessions were held in the Abyssinian Baptist Church.

All officers of the convention and auxiliaries were re-elected as follows: Rev. J. C. Jackson, Hartford, president; Rev. W. A. Taylor, Washington, and Rev. S. W. Ravernell, Boston, vice president; Rev. W. Marvin Gibson, Worcester, Mass., recording secretary; Rev. J. H. Hughes, Orange, N. J., treasurer; Rev. F. M. Hedgeman, Ardmore, Pa., corresponding secretary; Rev. J. B. Boddie, New Rochelle, educational secretary; Rev. A. S. Lomax, Far Rockaway, statistician; Rev. C. M. Long, Orange, N. J., auditor; and Attorney W. W. Allen, convention lawyer.

The Rev. J. R. C. Pinn was elected president of the B. Y. P. U. Convention; Julian Taylor of the District of Columbia and Theodore M. Moore of Pennsylvania, were elected secretaries.

Officers of the Women's Auxiliary are: Mrs. E. B. Holland of Rhode Island, president; Mrs. M. S. Tribbitt of Pennsylvania, vice president; Mrs. E. P. Matthews of Pennsylvania and Mrs. R. W. Watkins of New Jersey, secretaries; Mrs. M. E. Jackson of Connectitcut, treasurer; and Mrs. A. Hughes of New Jersey statistician.

The convention passed resolutions to form a holding company among its members to carry the mortgages on the property at Long Branch, N. J. It was arranged to sell bonds to individuals and churches at $10 each. About $3000 worth of bonds were sold during the convention. The Rev. J. C. Love of Montclair, N. J., was sponsor of the idea.

The opening sermon was delivered by the Rev. William P. Hayes of Newark, N. J. The missionary sermon was preached by the Rev. F. H Davis of Massachusetts; the doctrinal sermon by the Rev. J. W. Lucas of Pennsylvania; the Sunday morning sermon by the Rev. W. Mavin Gibson; and the closing sermon by the Rev. C. C. Weathers of New Brunswick.

The Revs. D. W. Hoggard and R. J. Langston preached to the auxiliaries.

Dr. Gordon B. Hancock of Virginia Union University, Richmond, delivered the educational address. Other addresses were by Dr. W. J. Winston of Northern University and the Rev. J. P. E. Love of Hackensack.

The Rev. J. Vance McIver, until recently a Presbyterian minister, was presented to the convention for membership by the Rev. Adam C. Powell, jr. Rev. McIver is now one of the assistant pastors of Abyssinian Baptist Church.

The returned missionaries who delivered addresses were Rev. and Mrs. Peters and several natives.

The Rev. W. A. Campbell is pastor of Mt. Zion Baptist Church, which was host to the convention, and he was assisted by his son and other members in entertaining the delegates.

Both Races Join In Observance of Century Natal Day of White Church At Danville; Organization Reenacted

DANVILLE, Va. — Organized June 28, 1834, with twenty-five members, three of whom were colored, the Bantist Church, presented the Rev. Dr. Ryland, president of the University of Richmond, at the night sermon by Dr. George T. Waite, of the Baptist General Association, who used as his subject, "What a Future." A reception followed in the lecture room with members of both races present.

W. Goode, D. D., pastor of Calvary Church, presented the Rev. wife, on June 24 began a four-day observance of the one houndred years of existence.

During the life of the church the services and several participation. Out of this number but two are surviving, the Rev. J. E. Mills and Prof. I. W. Taylor re-spectively. Mrs. P. M. B. Hodge, Mrs. Katie Hall, Mrs. Bristol and the present pastor, the Rev. James M. Shelburne, who has been active for the past 13 years.

The Rev. Mr. Hicks delivered the opening sermon on Sunday, June 24, at 11:00 p. m., and the Rev. G. W. Goode, D. D., pastor of Calvary Church, presented the Rev. Dr. Ryland, president of the University of Richmond, at the night services.

Through a cordial invitation issued by the present pastor a large number of colored people attended the services and several participated in a pageant depicting the formation of the first church.

Men and women of both races dressed in clothes representing the times of the organization marched in and reenacted the setting up of the first three colored of the church one hundred years ago.

The Centennial closed with a

hundred local singers. Later on a scoutmaster came to take charge of the boys.

Finally the day came for the arrival of the much talked about 'Congress Special.' Down to the station, according to the orders of Dr. Henry Allen Boyd, went the chorus, the Scouts and many others. The long train pulled under the shed; about fifty Negroes got off and the Congress flopped and from that time on the people of Norfolk realized that they had been decoyed under the guise of religion into what was far more a commercial venture than a religious convocation.

Idea Is Good

"That Dr. Boyd's idea to conduct a school of methods for Sunday school workers is commendable none will deny; but his methods are seriously at fault. His plan makes the cost to the community far too great for the benefits derived.

"I am not here opposing the sale of Dr. Boyd's literature, but I am unalterably against any group, gathering, or individual which seems to use religion as a pacifier while the children's bread is being taken from them.

"I cannot be silent and appear to sanction that which has been the cause of so great inconvenience and disappointment to the people among whom I live and try to serve. I am not willing that the Chamber of Commerce and the school board of the city of Norfolk shall feel that the Negro citizens who are working for longer school facilities here can be satisfied at the cutting short of our high school term for a meeting that might have been held in any one of our larger Baptist churches.

"That the school board acted in good faith and in our interest, I do not doubt. They were misled by promises that the coming of the Sunday School Congress would amply justify the sacrifice. The day is at hand, I trust, when the Negroes are going to demand sincerity in those who assume the role of leadership among them.

"Signed, J. W. WATKINS."

JACKSON AGAIN HEADS N.E. BAPTISTS

NEW YORK.—The sixtieth annual session of the New England Baptist Missionary Convention closed in New Mt. Zion Baptist Church, 171 W. 140th Street, Sunday evening.

The Women's Convention, of which Mrs. E. B. Holland is president, met in the Union Baptist Church on W. 145th Street, near Eighth Avenue. The Thursday afternoon and evening sessions were held in Abyssinia Baptist Church on W. 138th Street, which is pastored by the Rev. A. C. Clayton Powell.

All officers of the convention and its auxiliaries were re-elected as follows: The Rev. J. C. Jackson, D.D., Hartford, president; the Rev. W. A. Taylor, Washington, and the Rev. S. W. Ravernell, Boston, vice-presidents; the Rev. W. Marvin Gibson, of Worcester, Mass., recording secretary; Dr. J. H. Hughes, Orange, N.J., treasurer; Dr. F. M. Hedgman, Ardmore, Pa., corresponding secretary;

Dr. J. B. Boddie, New Rochelle, educational secretary; Dr. A. S. Lomax, Far Rockaway, N.Y., statistician; the Rev. C. M. Long, Orange, N.J., auditor, and W. W. Allen, attorney, convention lawyer. The Rev. J. R. C. Pinn, D.D., was elected president of the B.Y.P.U. Convention; Julian Taylor, of the District of Columbia, and Theodore M. Moore, of Pennsylvania, were elected secretaries.

Women's Convention

The officers of the Women's Convention are Mrs. E. B. Holland, of Rhode Island, president; Mrs. M. S. Tribbitt, of Pennsylvania, vice-president; Mrs. E. P. Matthews, of Pennsylvania, and Mrs. R. W. Watkins, of New Jersey, secretaries; Mrs. M. E. Jackson, of Connecticut, treasurer, and Mrs. A. Hughes, of New Jersey, statistician.

To Form Company

The convention passed resolutions to form a holding company among its members, to carry the mortgages on the property at Long Branch, N.J. It was arranged to sell bonds to individuals and churches at $10 each; $3,000 worth of these bonds were sold before the convention closed. The Rev. J. C. Love, of Montclair, N.J., was the sponsor of the idea.

Dr. Hayes Preaches

The opening sermon was delivered by the Rev. W. P. Hayes, D.D., of Newark, N.J. The missionary sermon was preached by the Rev. F. H. Davis, D.D., of Massachusetts, the doctrinal sermon by the Rev. J. W. Lucas, D.D., of Pennsylvania.

The Rev. W. Marvin Gibson preached Sunday morning, and the Rev. C. C. Weathers of New Brunswick, N.J., delivered the closing sermon. The sermons to the auxiliaries were delivered by the Rev. D. W. Hoggard, and the Rev. R. J. Langston of Pennsylvania.

Pennsylvania Joins

The educational addresses were delivered by Dr. W. J. Winston, of Northern University; the Rev. J. P. E. Love, of Hackensack, N.J. The Rev. J. Vance McIvor, until recently a prominent Presbyterian pastor, was presented to the convention for membership by the Rev. Adam C. Powell, Jr. Dr. McIvor has been made one of the assistant pastors of Abyssinia Baptist Church.

The returned missionaries who delivered addresses were the Rev. and Mrs. Peters, and several natives.

The delegates made a trip to the fleet in the harbor, Saturday afternoon.

Thirty Embark for World's Baptist Meet in Berlin

NEW YORK. — Twenty-three ministers, together with a number of other Baptist workers, sailed on the S.S. Berengaria, last Thursday, for Paris, London, Marseilles, Alexandria, Jaffa, Jerusalem, Jericho, Bethlehem, Haifa, Trieste, Vienna and the meeting of the World's Baptist Alliance in Berlin, August 4 to 10.

Included in the number were the Revs. S. H. James, of Baltimore; W. H. Jernagin, of Washington; and A. W. Brown, of New York.

The personnel of the group follows:

The Revs. Russell C. Barbour, Nashville, Tenn.; J. Raymond Henderson, Atlanta, Ga.; R. V. Coleman, New Orleans, La.; U. J. Robinson, Mobile, Ala.; E. C. Estell, Dayton, Ohio; B. F. Reid, Cincinnati, Ohio; S. A. Owen, Memphis, Tenn.; A. M. Johnson, Oklahoma City, Okla.; R. L. Jones, Orlando, Fla.; M. C. Durham, Nashville, Tenn: A. W. Brown, New York City; W. H. Jernagin, Washington, D.C.; W. H. Rozier and Mrs. Rozier, Los Angeles, Calif., M. J. King, Atlanta, Ga.; G. W. Jordan, Atlanta, Ga.; E. W. Perry, Oklahoma City, Okla.; J. L. Bacoats, Baker, La.; S. H. James, Baltimore, Md.; W. H. R. Powell, Philadelphia, Pa.; R. Nelson, Mt. Vernon, N.Y.; M. A. Trier, Columbus, Ohio; C. M. Smith, Canton, Ohio; S. S. Reed, Indianapolis, Ind.; Mrs. E. A. Wilson, Dallas, Texas; Mrs. Fannie R. Givens, Louisville, Ky.; Mrs. Edna Lewis, Akron, Ohio; Mrs. J. H. Deshotels, Opelousas, La.; Mrs. Louise Crim, Indianapolis, Ind., and Mrs. W. A. Townsend, Nashville, Tenn.

B. Y. P. U. Courses For Negroes Slated

White B. Y. P. U. leaders will teach the courses in the B. Y. P. U. training school for Negroes which will start tomorrow at Mount Olive Baptist church.

Classes are to begin each evening at 7:15 o'clock. There are to be two 45-minute class periods, with a 30-minute intermission for reports and recreational activities.

Those who will teach are Mrs. Nell Turner, Baptist Tabernacle; Emmett Golden, First Baptist; Miss Leone Bates, Tattnall Square Baptist; Miss Ethel Price, Cherokee Heights Baptist; and Miss Nita Bray, East Side Baptist.

New England Bapt. Missionary Convention Holds 16th Annual Session in New York

By P. M. BEVERLY

The sixteenth annual session of the New England Baptist Missionary Convention, which closed at Mt. Zion Baptist Church, 171 West 140th street, on Sunday evening was one of the largest and most enthusiastic gatherings Gotham has seen.

The Women's Auxiliary of which Mrs. E. B. Holland is' president met in the Union Baptist Church on W. 145th street. Thursday afternoon an devening sessions were held in the Abyssinian Baptist Church.

All officers of the convention and auxiliaries were re-elected as follows: Rev. J. C. Jackson, Hartford, president; Rev. W. A. Taylor, Washington, and Rev. S. W. Ravernell, Boston, vice president; Rev. W. Marvin Gibson, Worcester, Mass., recording secretary; Rev. J. H. Hughes, Orange, N. J., treasurer; Rev. F. M. Hedgeman, Ardmore, Pa., corresponding secretary; Rev. J. B. Boddie, New Rochelle, educational secretary; Rev. A. S. Lomax, Far Rockaway, statistician; Rev. C. M. Long, Orange, N. J., auditor; and Attorney W. W. Allen, convention lawyer.

The Rev. J. R. C. Pinn was elected president of the B. Y. P. U. Convention; Julian Taylor of the District of Columbia and Theodore M. Moore of Pennsylvania, were elected secretaries.

Officers of the Women's Auxiliary are: Mrs. E. B. Holland of Rhode Island, president; Mrs. M. S. Tribbitt of Pennsylvania, vice president; Mrs. E. P. Matthews of Pennsylvania and Mrs. R. W. Watkins of New Jersey, secretaries; Mrs. M. E. Jackson of Connecticut, treasurer; and Mrs. A. Hughes of New Jersey statistician.

The convention passed resolutions to form a holding company among its members to carry the mortgages on the property at Long Branch, N. J. It was arranged to sell bonds to individuals and churches at $10 each. About $3000 worth of bonds were sold during the convention. The Rev. J. C. Love of Montclair, N. J., was sponsor of the idea.

The opening sermon was delivered by the Rev. William P. Hayes of Newark, N. J. The missionary sermon was preached by the Rev. F. H Davis of Massachusetts; the doctrinal sermon by the Rev. J. W. Lucas of Pennsylvania; the Sunday morning sermon by the Rev. W. Mavin Gibson; and the closing sermon by the Rev. C. C. Weathers of New Brunswick.

The Revs. D. W. Hoggard and R. J. Langston preached to the auxiliaries.

Dr. Gordon B. Hancock of Virginia Union University, Richmond, delivered the educational address. Other addresses were by Dr. W. J. Winston of Northern University and the Rev. J. P. E. Love of Hackensack.

The Rev. J. Vance McIver, until recently a Presbyterian minister, was presented to the convention for membership by the Rev. Adam C. Powell, jr. Rev. McIver is now one of the assistant pastors of Abyssinian Baptist Church.

The returned missionaries who delivered addresses were Rev. and Mrs. Peters and several natives.

The Rev. W. A. Campbell is pastor of Mt. Zion Baptist Church, which was host to the convention, and he was assisted by his son and other members in entertaining the delegates.

Both Races Join In Observance of Century Natal Day of White Church At Danville; Organization Reenacted

DANVILLE, Va. — Organized June 28, 1834, with twenty-five members, three of whom were colored, the First Baptist Church, white, on June 24 began a four-day observance of the one hundred years of existence.

During the life of the church 15 ministers have graced its pastorate. Out of this number but two are surviving, the Rev. J. E. Mills, D.D., of Bristol, who served 17 years, and the present pastor, the Rev. James M. Shelburne, who has been active for the past 13 years.

The Rev. Mr. Hicks delivered the opening sermon on Sunday, June 24, at 11:00 p. m., and the Rev. G. W. Goode, D. D., pastor of Calvary Bautist Church, presented the Rev. Dr. Ryland, president of the University of Richmond, at the night services.

Through a cordial invitation issued by the present pastor a large number of colored people attended the services and several participated in a pageant depicting the formation of this first church.

Mrs. P. M. B. Hodge, Mrs. Katie Mills and Prof. I. W. Taylor represented the first three colored of the church. Men and women of both races dressed in clothes representing the times of the organization marched in and reenacted the setting up of the lecture room with members of both races present.

Dr. George T. Waite, of the Baptist General Association, who used as his subject, "What a Future." A reception followed in honor of the visitors and delegates present.

British Methodist Episcopal.

Church - 1934

BRITISH METHODIST EPISCOPAL CHURCH HOLDS 78th CONFERENCE

The ministers and lay delegates have come to London for the 78th annual session over which Rev. Superintendent Jas. T. Dawson will preside. The Finance Bard held a special meeting Saturday, July 7th with the President, Rev. Thos. H. Jackson in charge.

Sunday morning, ministers, lay delegates and visiting friends gathered in a spiritual retreat which touched what is to date one of the most interesting conferences in recent years.

Sunday a.m. devotion was conducted by Rev. J. T. Dawson, superintendent who presented Rev. L. C. Gow of Niagara Falls who gave a very inspiring message from St. Matt. 5: 13. Finding your place and filling it in the world. Communion was administered to about 40 ministers and lay [illegible] London, Ont.

Rev. George E. Crawford of Owen Sound brought a well directed message to all to consider well their bound and duty of surrendering to Christ I Thess. 2: 19: What is our hope.

Brother Thomas Doherty of Fort Erie brought a message in the evening when he emphasized Christ passing now and in our midst to bless.

Monday morning the 78th session of conference was called to order by Supt. Dawson and Rev. F. O. Stewart Secretary. After organization church reports were received.

Discussions arsing out of church reports all very wholesome (annual).

And thus the 78th Annual Conference closed on Wednesday July 11th at noon.

* * * *

THE 19th GENERAL CONFERENCE OF THE BRITISH METHODIST EPISCOPAL CHURCH

At 2 o'clock sharp Wednesday afternoon, July 11, the 19th General Conference of the British Methodist Church went into session; General Supt. Dawson. Ministers and delegates showing as much enthusiasm as when the annual session began five days earlier.

A wonderful address was given by the General Superintendent who spoke of the noble work carried on by the deceased Bishop Hawkins, S. R. Drake and late H. D. Wright.

Supt. Dawson wished to thank the members and friends who saw fit to bestow upon him the highest office in the church as Superintendent, to carry on in the vacancy left and found pleasure in serving the church and people. He also said "A religious education was greatly needed and the challenge had come and must be answered, and can only be done by the whole soul-heartedness of the people. He also spoke of loyalty to the man who is ahead and his desire to always be of service in any capacity.

The church must plan for the future and an appeal is extended that a whole and sincere co-operation will spread throughout the whole church connection to bring this about. Rev. Mr. Dawson also thanked the ministers and churches for their co-operation during the two years term as superintendent. Faith and prayer is our mighty strength beeause "beneath each stormy wind that blows, etc."

Rev. Supt. Dawson has served in this connection for a period of over sixteen years.

Evening Session, Wednesday July 11

Address of welcome by Mr. F. Fountain - Response, Miss Wilson.

Address of welcome to the city by Mayor Wenige, responded to by Rev. Johnson of N. Gayton.

Recitation by Kay Jenkins, "Where Methodism Sings" by Paul Lawrence Dunbar.

Message from the Middlesex Presbytery by Dr. McCrimmon.

Quartette by Mississipoi Four "Live Humble and Let the Church Move On."

Address from Mr. Ross member of St. Andrews Church.

Message from Rev. Young, Dundas St. Centre. Responded to by Rev. E. Richardson.

Duet by Misses Drake and Fountain.

Address by Mr. Killingsworth, representing the Catholic Church and the City Council.

Address by Col. Brown of Western University on "Booker T. Washington and Education." Response by Mr. Seward.

Paper of Welcome by Miss. Jenkins local delegate.

Number by Mississippi Four, "I Shall not be moved."

Remarks from Mr. Parks, friend of the Local church. Response by Supt Dawson.

The Reception by the Willing Workers of the local church was attended by the delegates and enjoyed. Mrs. T. H. Jackson, president and helpers are to be highly comhended on the success.

Further sessions are at present being held and conference will close on Monday, July 16th. Everybody cordially invited.

Dawson Tomorrow July 1934

Dawson Tomorrow July, 1934

7-13-34

Church-1934

S. African Catholic Church Has Separate Crosses

From Cape Town (S. Africa) Sun, May 18, 1934.

Sir,—Not long ago I brought to your notice how Christians in some of the Catholic churches were forced to obey certain restrictions imposed upon them by "White" priests.

Cases of this nature have been reported from Kimberley and elsewhere, and I have been furnished with the following report, which shows how non-European Catholics are treated.

At the opening of a certain church I am told that all sections of the Christian community were invited to participate. As Indians have always been liberal in their contributions towards Catholic institutions, much surprise was caused when Christian Indians were informed that an entrance at the back of the new chapel was for Coloureds and Indians.

The entrance opposite was for Natives and the main entrance at the front of the chapel was for Europeans only. Three separate ways of entering the gates of heaven!

Three Crosses

In the chapel referred to a novel arrangement was introduced, for, instead of one crucifix, as in all Roman Catholic churches, three were erected in front of the altar. Apparently one for Europeans, one for Indians and Coloureds, and the other for Natives only!

If this is how non-European Catholics are to be treated and admitted into their own churches, my humble advice to our church-goers is, to discontinue attending any mass and have prayers said at home.

Who Is Responsible?

I thank your correspondent, Mr. M. S. Crowley, for his expression of sympathy. I can assure you it is not the religion of Christ which is responsible for racial discrimination in our Christan churches; it is the narrow-minded action of certain "White" priests.—I am, etc.

CHRISTIAN INDIAN.

U. S. A. Catholic Church Has Had Fifteen Colored Priests

By FRANCIS SPRIGGS

WASHINGTON—Fifteen colored men have been ordained as priests and assigned to work in the United States.

They are as follows:

The Rev. Augustus Tolton was the first colored priest appointed in the United States. He was ordained in the propaganda at Rome in 1888. He was pastor of St. Monica Church, Chicago, Ill., until his death in 1902.

The Rev. Charles Randolph Uncles was the first colored priest ordained in the United States. He was ordained by the late Cardinal Gibbons, in the Baltimore Cathedral, in 1891. After ordination he was a professor in the Epiphany College, Newburgh, N.Y. He died during this year.

The Rev. John H. Dorsey, of Baltimore, was ordained by Cardinal Gibbons in the Baltimore Cathedral in 1902. He was pastor of St. Monica Church, Baltimore, until his death, June 30, 1926.

The Rev. Joseph Burgess, of Washington, D.C., was ordained in Paris, France, in 1907. He was a professor in the Apostolic College of his congregation at Cornwells, Pa. He died November 4, 1923.

The Rev. Joseph J. Plantivigne was ordained in 1907 by the Rt. Rev. Bishop Curtis, in the Chapel of St. Joseph's Seminary, Baltimore. In 1909 he was appointed assistant pastor to the Rev. William Dunn, of St. Francis Xavier's Church, Baltimore. He died January 27, 1923.

The Rev. Stephen Louis Theobold was ordained at St. Paul's Seminary, St. Paul, Minn., in June, 1910. He died in 1933.

The Rev. Joseph John was ordained by the Rt. Rev. Bishop John J. Collins in the Church of St. Benedict the Moor, June 12, 1923. He is now in the British West Indies.

The Rev. Norman A. Duckette was ordained at Detroit, Mich., February 6, 1926. He is now pastor of a church in Detroit.

The Rev. Charles Logan was ordained June 10, 1933. His first mass was June 11. He is now assistant pastor of Holy Name Church, Los Angeles, Cal.

The Rev. Augustus Derricks, O.S.S.T., was ordained priest in Rome, June 11, 1927. He was assistant pastor of St. Ann's Church, Bristol, Pa. He was born in Samana, San Domingo, February 19, 1887, and died October 22, 1929.

The Rev. Wm. Lane, ordained December, 1933, at Wheeling, W.Va., is now stationed at Trinidad, British West Indies.

Four priests were ordained May 23, 1934, at St. Augustine's Seminary, Bay St. Louis, Miss. They will be stationed in Louisiana. They are: the Rev. Maurice Rousseve, of New Orleans, La.; the Rev. Vincent Smith, of Lebanon, Ky.; the Rev. Anthony Bourges, of Lafayette, La., and the Rev. Francis Wade, of Washington, D.C

Cathloics Make Turner Honorary President; Henderson Made Head

PHILADELPHIA — Although not able to attend the sessions, Dr. Thomas W. Turner, militant worker in Catholic organizations, was elected honorary president of the Federated Colored Catholics of America at the body's tenth annual convention here, Monday.

George A. Henderson, of Pittsburgh, Pa., was elected president.

Other officers elected were:

E. A. Clark, Washington, first vice-president; W. B. Dickerson, Newoprt New, Va., second vice-president; Marcelina Mitchell, of New York, third vice-president; Elbert Holmes, Philadelphia, Pa., fourth vice-president;

H. H. Smith of Washington, national exectuive secretary with L. DeReef Holton, Washington, as his assistant; W. B. Bruce, Philadelphia, treasurer; Mrs. S. P. Kirby, Washington, recording secretary, with Miss Marion Bruce, Philadelphia, as assistant.;

William A. Prater, field agent; Benedict Smith, sergeant-at-arms, and Mesdames Helen Lee Pinkett and Lenore Garrett, editors of The Voice.

Turner Sends Message

In a letter to the convention, Dr. Turner declared that the initial tas ko fthe organization, that of bringing about the solidarity of the scattered and disorganized colored Catholic groups, is still in the beginning stages. He further declared that many of the advantages of the Catholic Church are still withheld from the colored group and that the existing schools and seminaries are still holding high the color bars, thus sending Catholic youths into non-Catholic channels.

School's Closing Deplored

The closing of the Cardinal Gibbons Institute at Ridge, Md., was vigorously denounced by a large mapority of the delegates and resolutions were passed, deploring the action.

The institute was closed, by order of the executive committee, last December, with, in the opinion of many of the delegates who spoke at Monday's session, no consideration of the future of the pupils, many of whom, it was said, were obliged to enter non-Catholice schools for the completion of their last year of a four-year course.

Enter Clean Movie Fight

In other resolutions, the convention established a national interracial committee to wipe out segregation in churches, schools, religious orders, and public places: and endorsed the fight for clean movies.

The sessions were held at St. Peter Claver's Church, 12th and Lombard Streets. Saturday's session was devoted to a discussion of the economic status of the group. The speakers at this session included:

Wayne L. Hopkins, executive secretary of the Armstrong Association; Joseph Cross of the United Consumers' Corporation; Miss Carol Cummings of the Consumers' League; Mrs. Christine J. Smith of the State Employment Bureau;

Miss Clotilde Ferguson, of the Armstrong Association; Dr. C. W. Dorsey of the local NAACP; Dr. John P. Turner and Ernest Covington.

Victor Daniels Present

Among those who took a prominent part in the deliberations was Victor H. Daniels, former head of Gibbons Institute and at present prominently mentioned as a candidate for the governorship of the Virgin Islands.

Delegates present were:

L. DeReef Holton, Francis Spriggs, Mrs. Matilde G. Eskridge, H. M. Smith, William A. Prater, Mrs. Annie J. Greenfield, all of Washington;

Mrs. Annie B. Adams, Landover, Md.; Mrs. Elizabeth Johnson, Washington; Mrs. Ellia Plater, Landvoer, Md.; Miss adie Primus, Washington;

Mrs. Sarah P. Kirby, Washington; Albert A. Holmes, Philadelphia; Charles C. Quander, Washington; Charles H. Green, Washington; James M. Willis, Washington; George D. Brown, Mitchelville, Md.; Mrs. Fannie Broadus, Washington; Mrs. Addie Marshall, Washington; Mrs. M. Theresa Littlejohn, Atlantic City; Daniel Spriggs, Washington; B. F. Butler, Washington; John Lee, Jr., Philadelphia; John H. Brown, Washington.

Josephites Steal Catholics' Show in New Orleans

(Special to the AFRO)

PHILADELPHIA— Amusement over the discomfiture of the La Farge-Hunton combination, whose cleverly laid plans to stage a convention in New Orleans and to use the Knights of St. Peter Claver to create the impression that it had the full support of colored Catholics which went awry, was manifested in the ranks of the Federated Colored Catholics as they met here in their tenth annual conclave, last week.

For some reason or other the scheme fell through, and Catholics assembled here are laughing openly at the group which drove Dr. T. W. Turner from the federation and also hampered the Cardinal Gibbons Institute at Ridge, Md.

There is little love between the Josephites and the Jesuits, hence the former did not take kindly to the idea of having the La Farge-Hunton combination go to New Orleans and take hold of the Knights of St. Peter Claver. The Josephites are responsible for the organization, and are using them for their particular purpose, especially when it appears that the combination sought to impress certain wealthy persons that they are the leaders of colored Roman Catholics.

New Meeting Planned

When the La Farge-Hunton combination was unable to hold its meeting, the Josephites seized the opportunity to stage a meeting in New Orleans featuring the four newly ordained priests. The only thing off color at the occasion was the fact that these young priests are not products of the Josephites, but are members of the Fathers of the Divine Word.

It is reported, however, that the La Farge-Hunton combination plan a convention in New Orleans, in March. It is a matter of conjecture just how the sponsors will be able to muster a "baker's dozen" to do honor to this proposed assembly.

Young Priest, En Route Home, Comes to Harlem To Be Guest

Amsterdam News 8-11-34 New York, N.Y.

Father Gladstone O. S. Wilson Has Chance to Meet Group at Home of Dr. E. E. Best

The Rev. Father Gladstone Orlando Stanislaus Wilson was the guest of honor when Dr. E. E. Best, well-known medical practitioner and prominent Catholic layman of 168 West 130th street, had a group of distinguished individuals at his home on Friday night, August 3. Father Wilson arrived here from Rome the preceding day, en route to Jamaica, B. W. I., on a short vacation after nine years' absence. He left the city last Saturday morning.

Acompanying Father Wilson was Father John LaFarge, S. J., associate editor of America, Catholic weekly publication. Others present were Dr. T. E. Hanson, who acted as master of ceremonies; Drs. A. E. Forsythe, R. A. Taylor, Paul Collins, J. W. T. Granady, F. T. Reid, Benjamin Withers, S. H. Hunt, Peter Marshall Murray, C. A. Norman, A. L. Donnelley, Eugene Brandon, Eddie Johnson, T. B. Thompson, William Best, Maceo Thomas, F. S. Grant and A. M. Wendell Malliet.

Father LaFarge, the first speaker, in introducing Father Wilson, paid high tribute to him for the sacrifices made for the church and his people. He called Father Wilson "the harbinger of the dawn of the native clergy of Jamaica," and pointed out that the development of native clergy in all countries is, for obvious reasons, a matter of much interest to the Holy Father.

After appropriate speeches by many of those present at Friday night's gathering, Father Wilson replied in an eloquent and scholarly manner. He expressed belief in the destiny of his people, and pledged himself to serve God, the church, and mankind unselfishly and whole-heartedly. He pointed out that the priesthood offered what he considered the greatest and noblest opportunity to serve his people and his country, and he called attention to the fact that the Catholic Church is the inheritance of the African race, inasmuch as it was the people of North Africa who saved early Christianity during many crises in the church's history.

Father Wilson is the son of Nelson C. Wilson and the late Mrs. Rose Moore Wilson, his father being the schoolmaster at Crofts Hill, Clarendon, Jamaica. Born in St. Andrews, Jamaica, March 10, 1906, Father Wilson received his early training at St. George's College, Kingston, and after being graduated from there he entered the civil service. In 1925 he entered the Propaganda University at Rome, and took the degree of doctor of philosophy in 1928. In 1932 he obtained the degree of doctor of divinity, and in 1933 he became a bachelor of canon law, in which field he is specializing, and on his return to Rome in October he hopes to complete his course and take his doctor's degree. He is a master in the Urban College in Rome.

The Reverend Father was ordained on Christmas Day, 1931, by Cardinal Van Rossum, and when he completes his studies in Rome and returns to Jamaica he will assume his duties as a secular priest.

Catholic.

Church-1934

NEW ORLEANS, LA.
TRIBUNE

JUN 3 1934

The Negro Problem--A Catholic Call To Action

From The COMMONWEAL

TO SINGLE out any one of the many grave social problems that are preplexing us today by describing it as the most important of all, may easily lead us into dangerous exaggeration, yet we think it is true that the problem of the Negro has more claims to be considered in that light than any other. Moreover, it cannot be isolated from those other problems, for it is part of all the primary political, economic, racial and religious questions which in their totality make up the crisis of our civilization. Certainly, this view of the matters seems to be a necessary one for American Catholics to take—although it must be admitted that it is as yet only taken by a very small minority of Catholics. That minority, however, is active, and it is growing in numbers, and the first Catholic Interracial Mass Meeting, held in the Town Hall in New York on Pentecost Sunday, is a welcome proof of the awakening of American Catholics to a realization of the problem which provides a sort of test, or criterion, of the principles and the practice of Catholic Action.

With the approval and representation through his Vicar General, Monsignor Lavelle, of Cardinal Hayes, the Laymen's Union of New York, a group of Negro Catholic professional and business men, succeeded in bringing together representative colored and white leaders from New York, Brooklyn, Long Island and New Jersey, for the purpose of considering the gravity of the problem, and of taking steps, through the strengthening of interracial Catholic co-operation, to deal with it.

COINCIDENTALLY with the launching of the Interracial Conference, which it is hoped will be established rapidly and permanently in other cities, a movement has been launched by the Brooklyn Catholic Action Council in the form of a "student-to-student" appeal sent to all the Catholic colleges, 162 in number, "challenging the Catholic college men and women of the United States to become articulate in the cause of justice for the Negro." The circular sent to these colleges took the form of a joint report of the interracial committee of the Brooklyn Catholic Action Council and a committee of Catholic college graduates and undergraduates. Basing their report upon the doctrine of the Mystical Body of Christ, these young crusaders drew up a thesis which to Catholics, at least, is indisputable, namely, that in their natural rights, in their human dignity, and in their last end, men of all races are equal in their individual and social nature.

"IT IS our conviction," the report says, "that the American prejudice against the Negro—sterile as it is of hope and charity; becoming as it does a practical denial of his natural rights; impugning as it must (at least, insofar as the Catholic Negro is concerned) his fellowship with the white Catholic in the Mystical Body—is a most evident target at which the force of Catholic Action may be directed." The report proceeds to quote the resolutions adopted a year ago by the Catholic Action Forum of the College of the Sacred Heart, Manhattanville, New York, in which the students pledged themselves "to maintain that the Negro as a human being and as a citizen is entitled to the rights of life, liberty and the pursuit of happiness and to the essential opportunities of life and the full measure of social justice." The report asked the student bodies of all the Catholic colleges, through their class presidents, and with the permission of their Reverend Deans, "to duplicate, at least in spirit, the resolutions adopted at Manhattanville, and especially to give them wide publicity both in the Catholic and in the secular and Negro press."

Paulists And Negroes In Colonial Maryland

By JOHN T. GILLARD, S.S.J., Ph.D.

The tercentenary celebrations of the Free State naturally draw our attention to Southern Maryland, where just 300 years ago, on St. Clement's Island, the Calverts and the Catholics began on their knees an experiment which very shortly brought persecution on their heads.

The complete destruction by fire on March 14 of the little mission church of St. Peter Claver, at Ridge, Md., within a rhetorical stone's throw of St. Clement's Island, quite naturally couples the ideas "Maryland" and "Negro" in our mind, for the building was a church wherein Negro Catholics held their services, and Ridge is the location of the Cardinal Gibbons' Institute for Negro youth.

So far as I know, the first settlers at St. Mary's had no Negroes with them. Indian slaves are occasionally mentioned in the old records; and from the earliest period there would seem to have been quite a number of indentured servants, that is, white servants, mostly natives of Great Britain, who bound themselves to work for a given period of time in exchange for passage to the New World. For all practical purposes the life of these indentured servants was that of a slave, with these exceptions: namely, that it was entered into freely, and that it would eventually come to an end. Many of these indentured servants were Catholics.

When and by whom the first Negroes were brought into Maryland is not known for a certainty. It must have been very early in the settlement, for in 1642 there is a record of Governor Calvert bargaining for the delivery of thirteen slaves at St. Mary's. We know that England always encouraged the importation of slaves, even against the efforts of the colonists, who more than once feared the effect of the traffic and tried to stop it.

Early in the slave traffic all the English Protestant colonies were sorely bothered by the perplexing question of the status of the slave after Baptism. The law of England was that no Christian could be held in bondage, and the general feeling was that slavery should be confined to the heathen. Logically, if Baptism would work manumission, slave holders were not going to be very anxious to have their slaves Christianized: their consciences could stand the strain easier than their purses. To meet this difficulty the Maryland Assembly passed a law in 1671 declaring that conversion did not alter the status of the slave or his issue. In spite of laws enacted in all the colonies, however, the colonial conscience seems not to have found peace until a decision of the Bishop of London gave his Protestant blessing to the custom.

Carter G. Woodson, a non-Catholic Negro historian who generally looks at the Church with one eye shut, gives the Catholics credit for having had much better sense than the Protestants, so far as the early Negroes were concerned:

Put to shame by the noble example of the Catholics, the English colonists had to find a way to overcome the objection of those who, granting that the enlightening of the slaves might not lead to servile insurrection, nevertheless feared that their conversion might work manumission. ("Education of the Negro Prior to 1861," p. 3.)

Of the colony of Maryland the same author says elsewhere:

Maryland was the only Catholic colony in which the Catholics had the opportunity to make an appeal to a large group of Negroes. After some opposition the people of that colony early met the test of preaching the gospel to all regardless of color. The first priests and missionaries operating in Maryland regarded it their duty to enlighten the slaves; and, as the instruction of the communicants of the Church became more systematic, to make their preparation adequate to the proper understanding of the Church doctrine some sort of instruction of the Negroes attached to these establishments was provided in keeping with the sentiments expressed in the first ordinances of the Spanish and French sovereigns, and later in the Black Code governing the bondsmen in the colonies controlled by the Latins." ("History of the Negro Church," p. 5.)

It was not long after the erection of the Catholic cross on St. Clement's Island that the Protestant cross of persecution was laid on Catholic Maryland. One historian has aptly said that "the Negro, the Quaker, and the Papist were a trinity of evils that the colonists most dreaded." In Virginia, for instance, under an act of 1705 Catholics, Indians and Negro slaves were denied the right to appear as "witnesses in any case whatever," "not being Christians." In Maryland the seventeenth century had not yet died when we read of "rumors of movements by Papists and Negroes," to counteract which the Assembly levied a duty of twenty shillings a head on imported Negroes and Irish servants "to prevent the importing of too great a number of Irish Papists into this Province." Subsequently the duty was raised to forty shillings; but Protestant servants from Ireland and elsewhere could be imported duty free.

There is no better historical evidence of the interest Maryland Catholics took in the spiritual welfare of the Negroes than that when rebellion was feared the "Papists" and the Negroes were simultaneously thought of. For instance,

In 1869 rumors went abroad that Romanists of Maryland were plotting against the government of the Province and that many and great disturbances were threatened, particularly in Calvert and Charles Counties. The Indians, it was said, were in league with the Papists, and suspicions must have been cast on the Negroes also, for those Southern counties had a very large slave population. ("The Negro in Maryland," Brackett, p. 92.)

At any rate, the Romanists of Maryland were kept under the watchful eye of the government. In 1708, one of the many times they were under suspicion, the sheriffs of the counties were ordered to send to the Governor the number and names of Papists, not merely as masters of families, but of the household, servants, and slaves baptized in the Faith. A great deal of the suspicion was due probably to the troubled times in Europe.

That the Negroes and the Indians seem to have been suspected of being in league with the Catholics is very likely due to the fact that they all attended religious services together in the one church. In 1723 the Assembly considered the evil resulting from the large meetings of Negroes on "Sabbath and other Holy days." In 1745 Governor Bladen wrote to a prominent Catholic that

their religious duties should be fulfilled, as they certainly might be, without such large meetings of people as might give suspicions of designs other than religious exercises. Nothing, said the Governor, could give greater alarm to good subjects of King George than such frequent meetings of whites and Negroes under pretence of divine worship. (Ibid., p. 94.)

More than once priests were checked up on in an attempt to implicate them in insurrectionary plots.

(Continued next week)

New Orleans, La., Item
June 22, 1934

Catholic Body To Meet August 10-12

The tenth annual convention of the National Catholic Interracial Federation will be held here August 10, 11 and 12, according to reports received here following a meeting of the executive committee in Chicago.

The federation will consider a proposal to affiliate with the National Council of Catholic Men and the National Council of Catholic Women. The program the opening day will have to do with the question of the Negro in industry. A conference on the Negro and Catholic action and election of officers will be held the second day, and a solemn mass of thanksgiving and holy communion will be given the third day.

June 22, 1934

A Code of Justice for the Negro

THIS being the Code Age, it is not inappropriate that Catholic College students are circulating in the Catholic institutions of higher learning in the land "the Manhattanville resolutions", a Code of Justice for the Negro.

It is our conviction that this Code will receive a warmer welcome nowhere than in the South where, contrary to accepted opinion in some quarters, a person's attitude toward the Negro is largely accepted as an indication of his character and background. The Code's signers resolve:

"1. To maintain that the Negro as a human being and as a citizen is entitled to the rights of life, liberty and pursuit of happiness and to the essential opportunities of life and the full measure of social justice.

"2. To be courteous and kind to every colored person, remembering the heavy yoke of injustice and discrimination he is bearing. To remember that no race or group in America has endured the many handicaps that are his today.

"3. To say a helpful word for him on every proper occasion.

"4. Not to speak slightingly or use nick names which tend to humiliate, offend or discourage him.

"5. To remember that the Catholic Church and the Catholic program of social justice has been called 'The Greatest Hope of the Colored Race.'

"6. To recognize that the Negro shares our membership in the Mystical Body of Christ and the privileges that flow therefrom and to conduct ourselves in accordance therewith.

"7. To give liberally on the Sundays of the year when the collections are devoted to the heroic missionaries laboring among the Negro group.

"8. To become increasingly interested in the welfare of the Negro; to engage actively in some form of Catholic Action looking to the betterment of his condition spiritually and materially."

New Orleans, La., Item
October 22, 1934

St. Augustnie Seminary Holds Impressive Ritse

St. Augustine's seminary was the scene of an impressive ceremony Sunday, when the Most Rev. Richard O. Gerow, D. D., Bishop of Natchez, conducted the ordination of Philip Marin, Negro, native of Honduras, into the priesthood. Many friends of the Fathers of the Divine Word witnessed the service.

The Very Rev. Hugo Aubry, S. V. D., provincial of the society, was present, together with a number of clergy and members of several orders of religious sisters. The Rev. John Gasper, S. V. D., directed the choir.

The Rev. Philip Marin celebrated his first Mass Monday. Before the Mass the Rev. Norbert L. Schuler, S. V. D., preached the sermon.

Father Marin will work in the Vicariate of Belize.

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FIRST NEGRO PARISH IN THE U. S.

By John T. Gaillard. S. S. J., Ph. D.
(In the Catholic weekly, "America")

When on Sunday, December 3, 1933, the feast of St. Francis Xavier, His Excellency, Archbishop Michael J. Curley, D. D., solemly dedicated the new Church of St. Francis Xavier, Baltimore, he closed a chapter in Baltimore—old St. Francis Xavier Church, Calvert and Pleasant Streets—and opened a new chapter in the history of the first colored parish in the United States. Besides having the dlistinction of being America's oldest colored Catholic parish, the congregation of St. Francis Xavier can trace its beginnings in the Faith in an unbroken line back nearly 500 years.

In 1484 the Portuguese explorer, Diego Cam, discovered the mouth of the Congo River, known as the Zaire River until the seventeenth century. Cam's navel chaplain preached to the natives and won the chief, or Mfumu, of Sagro to Christianity. Sagro was the village on the right-hand bank of the Congo River, where Cam first landed. Some of the inhabitants accompanied Cam back to Portugal and were solemnly baptized in the court of King John II. Later the head chief of the Banza-Congo, as the state was called, asked King John for missionaries who were sent and soon baptized the head chief and many others. Some of the natives were sent to Portugal where they were educated, many distinguishing themselves at the universities, others becoming priests. Their stories are interesting and will make a future tale.

In 1492, when Christopher Columbus sailed across the uncharted seas for parts unknown, one of his pilots is said to have been one of these Negroes. At any rate, the pilot, Pedro Alonzo Nino, is referred to as a Negro. When Columbus landed at Haiti, he founded a settlement near what is now that well known city, San Domingo. When the Spanish began their explorations and settlements in the "new world," Pope Alexander VI solemnly commissioned the Catholic King Ferdinand, to have Christianity introduced. This missionary movement seemed so important to the King that he at first permitted only Catholics to come into the "new world." In this way many Catholic Negroes were brought into these parts. Even later, when the strictness of this rule had to be mitigated, the Spaniards were under stringent laws to see to it that their Negroes were instructed in Christianity and treated as became fellow-members in the Catholic Church. It was the failure of some Spaniards to live up to these laws which caused the Spanish Jesuit, Father Alphonso Sandoval, to register the first protest against slavery in America.

Early in the history of the island, the western portion had been seized by French buccaneers. Between them and the Spanish, warfare was kept up for a century or two, the French finally prevailing. As the centuries crept by, it came to pass that the eastern end of the island was peopled by a mixed race of Spaniards, mulattoes, and native Indians, dominated by people of pure Spanish blood. The western and in like manner acquired a population of mixed French, Negroes, and native blood, practically all of whom professed the Catholic Faith.

The troubles in San Domingo, in the latter part of the nineteenth century, which was under French rule at the time, were caused by the incitement to the Negroes and mulattoes of Robespierrean words of freedom. The repugnance to the French Republicans of the existence of slavery and disfranchisement in a French colony was inevitable. The society, known as the "Amis des Noirs," in France, brought pressure to bear on the new French Government, which passed a proclamation against such practices, but later had to explain it away when the Dominican planters protested.

This infuriated the Negroes and mulattoes, whose high hopes for freedom and citizenship were thus cruedly dashed to the ground. Revolution burst forth in 1791. Disturbances, uprisings massacres, and swift changes of government worked havoc in the island. This situation prevailed for several years and became worse as the French revolution became more radical. Ultimately Francois Toussaint, called L'Ouverture, a full-blooded Catholic Negro, child of slave parents, declared the island free from the French. This, however, was far from being the end of trouble.

The latest appointed governor of the island, Galbard by name, fled with the whole French fleet, manned now not only by sailors but with thousands of refugees who were seeking a haven from the latest terrible massacre. These refugees were not restricted to the white race, but included a great many Negroes who had remained faithful to their masters and had no sympathy with the rebellion. The whole fleet sailed toward the States, the greatest number of ships heading for Baltimore and Philadelphia. The annals of Baltimore note that on July 9 alone, fifty-three vessels arrived at Baltimore, while the Maryland Gazette and Baltimore Advertizer, for July 12, 1793, notes that:

On Tuesday last arrived at this Port, Part of the French Fleet, which fled from the disasters of the Cape: having on board several Hundreds of Passengers, who had fortunately escaped the ravages of the Place.

These refugees, originally a band of about 10000 whites and 500 Negroes and mulattoes, became a part of Baltimore's population, and today their progeny forms an important, if now completely absorbed, part of the city's population. Of the Negroes, some were slaves brought by their owners, but many were free, well educated, and in some instances wealthy.

Practically all the refugees were Catholic and spoke the French language. What was more natural than that they should turn to the French Sulpician Fathers at St. Mary's Seminary for spiritual succor. Founded in 1791, the Seminary chapel became the center of religious services for these wandering Catholics. For the Negroes, services were held in the basement of the Seminary chapel, called in the records Chapelle Basse. There were so many colored worshippers attending that they were formed into a congregation, the "Congregation of St. Sulpice," it was called.

Among the Sulpicians at St. Mary's Seminary was M. William Valentine Dubourg, afterward Bishop of New Orleans, who was a native of San Domingo and therefore took a special interest in the Negro refugees. In 1796 he started a catechism class for them. When he departed from Baltimore he left his colored proteges to M. Tessier, who afterwards became the second Superior of the Seminary. The faithful priest continued his work for them for thirty-one years. Ill health forced him to hand over his charge to Father James Nicholas Joubert de la Muraille, who had been one of the refugees from San Domingo.

Catholic Maryland already had a glorious record of care for the Negroes. From earliest days the Jesuits had labored zealously and successfully for them in the counties. In Baltimore every Catholic church had many Negroes in its membership, a tact worthy of historical notice by those who attack the church's record of care for the colored. At the Cathedral, for instance, even on the most ceremonious occasions, Negroes worshiped with the highest of Baltimore's social elite. They had their catechism classes taught by the priests of the Cathedral, and from the historic old building came many a newly baptized Negro child, many a happily married Negro couple, as also many a sorrowful Negro funeral. All these Catholic Negroes in Baltimore now had a focal point toward which they could converge—the congregation in the Chapelle Basse at the Seminary. With the Dominicans they made up the nucleus of what today is known as the congregation of St. Francis Xavier.

In 1829 this little congregation gave to the world the first religious community of colored nuns, the oblate Sisters of Providence, founded by the Sulpician, Father Joubert. In the course of time these Sisters built a chapel at their convent, where now stands the Richmond Street Market. In 1836 the colored Catholics of Baltimore transferred their church services from the Seminary chapel to the Sisters' chapel, where all the sacraments were administered to them. In 1857 they were given the use of the basement chapel of St. Ignatius' Church, in charge of the Jesuits. This chapel was then called the "Chapel of Blessed Peter Claver." Services were held there by Father Peter Miller, S. J., their pastor, until in 1863 the old building, four squares down from St. Ignatius', was purchased by the Jesuits for the colored Catholics.

This old building had been erected in 1836-37 and dedicated as the first Universalist church of Baltimore. Sold in 1839, it became a concert and convention hall, and was the scent of many notable events. In October, 1863, the same year that Lincoln penned the Emancipation Proclamation, the church was bought for the colored Catholics. It was dedicated February 21, 1864. The sermon was preached by Father Michael O'Connor, who had resigned his See of Pittsburgh to join the Jesuits as a simple priest, and through whose efforts much of the funds for the purchase of the building was collected. The Mass of dedication was sung by Father Peter Miller, pastor of the congregation, who, ever since his ordination as a prist of the Society of Jesus in 1848, had labored for the Negroes of Georgetown and Maryland.

In 1871 an event of great importance to the Negroes in the United States took place. Up to this time Catholic efforts for the evangelization of the Negroes were necessarily individual and weak. This was due to the fewness of Catholics, outside Maryland and Louisiana, and the unimportance of their influence. Besieged by enemies from without and torn asunder by schism from within, the marvel is not that she did not engage in an extensive missionary program, but that the Church in America survived those times at all.

In December 1871, the frat organized effort to win the souls of the colored people after the Civil War came from Mill Hill, England, when Dr. Herbert Vaughan came with the first four Josephites to Baltimore and took over the care of St. Francis Xavier's parish. By command of Pope Pius IX, Father Vaughn, later Cardinal Archbishop of Westminister, selected the United States as the first field of labor for his little missionary society formed only a few years previous. The first four Josephites to come to this country were Fathers Noonan, Gore, Dowling, and Vigneront. In a short time others came, and the work of these missioners spread into the counties of Maryland. In Baltimore St. Monica's mission was opened in 1873, St. Peter Claver's in 1893, and St. Pius' (then St. Barnabas') in 1907,—all off-shoots of St. Francis'. The mission schools for Negroes which were born from and nourished by old St. Francis Xavier's would make an interesting story by themselves.

If for no other reason than that old St. Francis Xavier's church is the cradle of the Josephite Fathers in America, it would be a shrine of great importance to the Negroes of this country. The who left their native land to preach Christ to the freedmen might well have had high hopes, but their vision could hardly have embraced the extent of missionary activity which grew from the little seed they planted.

Today the Society of St. Joseph numbers ninety priests who are dedicating themselves to the work of the "Colored Harvest." Their Seminary of St. Joseph is located at the Catholic University, Washington, D. C., and has an enrollment of fifty-six seminarians. The college and novitiate is at Newburgh, N. Y., and numbers eighty preparatory students and seventeen novices in training. The missioners of the Christ from the halls of New York Society have raised the cross of State along the Atlantic and the

Gulf Coast as far as the border line of Mexico. They are in charge of fifty-six resident churches and twenty esven attended missions. In their sixty-six schools there are 12,632 children, being taught by 238 Sisters and eghty-one lay teachers.

That their work among the Negroes is not a gamble is evidenced by the fact that last year they administered the Sacrament of Baptism to 3,212, of which over 1,000 were converts. The average number of converts per Josephite is ten times that of the average for priests throughout the country. Altogether they have 66,000 colored Catholics in their missions—half the number of colored Catholics attending churches for their special care. This indicates that the Josephites do not spare themselves, if it be remembered that they number only about one-third of the priests laboring on the colored missions.

The dedication of a new St. Francis Xavier's church in another section of Baltimore is typical of the method of the Josephite Fathers—they live with their people and go where they go, thus becoming all things to all men. Their spirit might well recall the spirit of St. Peter Claver. The history of the parish of St. Francis Xavier is, I believe, not only unique, but indicative of the Catholicity of the Catholic Church—a simple fact which many American Catholics do not seem to understand. The Church knows no color. Why should Catholics?

LOS ANGELES TO GREET FATHER DIVINE SOON

Church Established on Central Avenue to Receive "God."

OFAY BOOKMAN PRAISES TENETS

Business Jumped After Believing in Father

By RALPH MATTHEWS
AFRO Staff Writer

LOS ANGELES, Calif.—Hollywood is preparing for the coming of Father Divine.

Already a vanguard of the self-anointed saviour of the world has arrived and a store-front church on Central Avenue has been established as the gathering of the angels.

Painted in bold letters across the stained windows are the words "Peace, Children, Peace."

Has Several Believers

As is the custom in the East, Father Divine and his doctrine have a greater appeal to whites than to his own race.

Among the colored group little could be learned of the advent of the New York christ, but from a white proprietor of a second-hand book stand the writer received the following verbal testimonial:

"What the colored race needs is more men like Father Divine. When I moved in this place I only had twenty-five cents to my name and didn't know how I was going to pay my rent.

"One night I stopped in at one of Father Divine's meetings and I heard what they said about his power and I believed in him. Ever since that my business began to pick up and now I am getting along fine."

Never Saw Divine

The proprietor admitted that he has never seen Father Divine, but among his periodicals he has for sale the Divine mouthpiece, the New York News.

The locals do not know when their leader will make his initial visit to Hollywood, but they are gathering disciples and holding meetings to give him a royal welcome.

ORDAIN FOUR NEGROES TO PRIESTHOOD

Catholic Church Holds Two-Day Ceremony at New Orleans

NEW ORLEANS.—(ANP)—In a two-day ceremony, culminating Wednesday, May 23, at Bay St. Louis, Miss., four Negro men were ordained to the priesthood in the Roman Catholic church by his excellency, the Most Rev. Richard O. Gerow, bishop of Natchez, at St. Augustine seminary.

The new priests are the first ordained in the South and represent the culmination of 14 years of intensive training through the Society of the Divine Word at St. Augustine, and marked a step in the church program to send Negro priests to Negro people.

The men ordained were: the Rev. Maurice Rousseve, New Orleans; the Rev. Vincent Smith, Lebanon, Ky.; the Rev. Anthony Bourges, Lafayette, La.; and the Rev. Francis Wade, Washington, D. C.

Philip Marlin, British Honduras, was ordained to the diaconate.

More than 100 priests were present at the ordination ceremonies.

First Priests In South Ordained

NEW ORLEANS, La., May 31—Four colored priests were ordained at Bay St. Louis, Miss., last Wednesday after 14 years' training at St. Augustine Seminary. The first to be ordained in the South, they are: Rev. Maurice Rousseve, Rev. Vincent Smith, Rev. Anthony Bourges and Rev. Francis Wade. Over 100 priests witnessed the ceremonies.

CATHOLICS AND NEGROES

The growing favor in which the Catholic Church is being held by Negroes is without doubt due in some respects to the straight-forward attitude which Catholic leaders have been taking on the question of the mistreatment of the Negro in America. The announcement that four Negro priests will be ordained at Bay St. Louis, Miss., on May 23 will probably increase this interest of Negroes in things Catholic.

After all Christians are as Christians do; and if Catholics practice more of Christianity than others, they are entitled to the credit for it.

GROWTH OF CATHOLICISM

The appointment of an assistant pastor to the St. Nicholas Catholic Church of Houston in depression times like these, shows that the cause of Catholicism must be growing in the South Texas metropolis. It also shows that the order of things in this church must be pleasing to the communicants, and that the interest being taken by Negroes in the Catholic faith is increasing. The good works which justify this interest are to be commended.

Catholics Push Ahead

Two recent items of news show how the Catholic Church is pushing ahead in its program of carrying its message to the Negro citizens of Texas. In Dallas an eleven-day public course of religious lectures got under way on December 2. Most significant is the announcement that these lectures "will be given in a spirt of Christian charity and not in a spirit of controversy."

In Austin plans are under way looking to the early building of a church edifice for Negro Catholics of the capital city. Significant in this movement is the part which is being played by the white Catholics of Austin, including the officials of St. Edward's University.

When the Catholic Church thus places its message on its merits before Negroes, and thus shows a spirit of unusual interracial goodwill, it is not surprising that more Negroes than ever before are giving thoughtful consideration to the Catholic religion.

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Catholic.

CATHOLIC LEADERS DECRY PREJUDICE TOWARD NEGROES

PHILADELPHIA, Pa., —Catholic officals who practice prejudice towards Negroes who have embraced the faith were roundly castigated by a white editor of a Catholic peridocial at the last session of the 10th Annual Convention of the Federated Colored Catholics of the United States at St. Peter Clavers, 12th and Lombard streets, last Monday afternoon.

Michael J. Williams editor of the "Commonweal," was the speaker whose remarks brought down a thunderous found of applause for his championing of the Negro cause.

Said he: "We Catholics in America are behind the times when compared to Catholics in the rest of the world on racial issues. There must be black Catholic leadership as well as white Catholic leadership if we hope to realize the approach of the Catholic ideal.

"Catholic action and world peace depends upon the practical application of Catholicism. When Catholics forget other people they become sectarian and they are no longer Catholics. The very meaning of Catholics universality of mankind," he continued.

Not Only Sour Note

The attack from Mr. Williams was not the only discordant note sounded against the Catholic hierarchy, for just prior to his speech the acting president, G. A. Henderson, had stated that the colored Catholics wanted a more complete recognition.

Dr. Thomas W. Turner, the president, who could not attend because of illness—also wrote against the injustice of prejudicial action of the church fathers in their dealing with the colored laity. His massage was read at the Sunday afternoon session by the secretary, Mrs. S. P. Kirby. It contained specific citations; namely the sending of colored priests to foreign countries and the discrimination and segregation against Negroes in Catholic churches and Schools.

Opening sessions of the Convention were concerned with the industrial problems of the Negro.

At the Saturday morning session Chairman G. A. Henderson previsor of the editorial staff of "The Voice." official organ of the colored Catholics, offered prayer. Wayne L. Hopkins, executive secretary of the Armstrong Association, discussed the recent trends of the Negro in industry.

"Negroes have too long accepted the leavings of the white man in the industrial field," said he. "The present method of combating such attitudes is organization."

Joseph Cross presented a resume of the progress of the United Consumers' Corporation. He also stated that Negroes are now depending upon the relief in their various localities in disproportionate numbers because they have not been receiving a saving wage. It is necessary to have a saving and living wage, said he. "Gold has become the god in America and it is up to the Negroes of this country to get into the gold worship along with others if he is to survive."

Mrs. Christine J. Smith discussed the "Industrial Status of Negro Women."

During the Saturday afternoon session Miss Clotilde S. Ferguson of the Association, was the speaker. Eugen A. Clark, second vice-president of the Federation, presided. Mrs. Lenora Garrett and John Lee, Sr., were the speakers at the night session.

A general rally and procession from Claver's Auditoroum to the church started the Sunday services. Convention Mass was sung by the Most Rev. Gerald P. O'Hara auxilliary Bishop of Philadelphia. Special communion breakfast followed in the Clover Lunch Room. W. W. Morgan, a representative of Mayor J. Hampton Moore extended greetings to the delegates from the City of Philadelphia.

Augusta, Ga., Bulletin
August 24, 1934

The Rev. Harold Purcell, C. P.

Editor of Sign to Labor in the South

Fr. Harold Purcell Coming to Diocese of Mobile

(By N. C. W. C. News Service)

UNION CITY, N. J. — Rev. Harold Purcell, C. P., founder and editor of The Sign, a national Catholic magazine, has resigned the editorship in order to devote himself entirely to work among the negro population of the diocese of Mobile. For years, Father Purcell has been an outstanding protagonist for the civic and social rights of the American Negro, and both by word and pen has consistently advocated a more widespread and deeper interest on the part of white American Catholics in conversion of the colored race.

Under the direction of Father Purcell, The Sign has reached the foremost ranks of Catholic periodical literature in the English-speaking world. His successor is Rev. Theophane Maguire, C. P.

Few priests in the United States are more widely known than the Rev. Harold Purcell, C. P. Distinguished as an orator, Father Harold has labored as a missionary in 42 of the 48 states during his more than a quarter-century in the priesthood. His brilliant success as editor of The Sign, which he was chosen to found 13 years ago, has made him a familiar figure to thousands upon thousands of others in this country and abroad. His prominence in the Catholic Press Association, in which he is a past vice-president and former chairman of the Circulation Vigilance Committee, have brought him into contact with virtually every Catholic editor and with numerous friends of the Catholic Press.

Born at Gerardville, Pa., 53 years ago last January 3, Father Purcell attended school in Philadelphia before he entered the Passionist Preparatory School at Dunkirk, N. Y., in February, 1896. He entered the Passionist Order at Pittsburgh, March 14, 1898, studied in Cincinnati and Louisville, and took his philosophical and theological courses at St. Michael's Monastery, Union City, N. J., then known as West Hoboken. He was ordained to the priesthood by the Most Rev. John J. O'Connor, Bishop of Newark, on December 17, 1904.

Father Purcell's first 17 years in the priesthood was devoted to giving missions and retreats, and this work took him into all but six states of the United States and into Canada. Particularly outstanding was his work among non-Catholics in the Far West and in the deep South. He was appointed to found The Sign, a national Catholic monthly magazine, in April, 1921, and made a four--month tour of Europe in interests of the magazine the following year. In 1930, Father Purcell made another such visit to Europe for the purpose of making literary contacts, and made arrangements for The Sign with such distinguished authors as Hilaire Belloc, C. K. Chesterton, Enid Dinnis, Denis Gwynn, Ernest Oldmeadow, Stanley B. James and Gabriel Francis Powers.

From boyhood Father Purcell has been deeply interested in the social and spiritual welfare of the American Negro. He manifested this interest particularly in assisting the Negro Apostolate in Texas and North Carolina. In entering upon the work for colored people himself, he is realizing a long-cherished ambition to arouse widespread interest among white American Catholics in the social and moral welfare of the colored race.

The headquarters of Father Harold's future work will be Montgomery, Ala., in the Diocese of Mobile, under the immediate direction of the Most Rev. Thomas J. Toolen, Bishop of Mobile.

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NEW YORK—(Co-op)—Prior to sailing for Trinidad, B. W. I., where he has volunteered to serve, the Rev. Father William Leroy Lane, the thirteenth Negro ordained to the priesthood in America, celebrated his first solemn mass at St. Charles Borromeo Catholic Church, 211 West 141st Street, Sunday morning. Father Lane was ordained on December 23, 1933.

The church was crowded as the young priest lifted his voice in the solemn mass. The congregation also welcomed to the church the Rev. Father Walter McCann, the new pastor who delivered the sermon for the day. Father John LaFarge presided as archpriest on the occasion. A reception for Father Lane was held in St. Charles' Auditorium in the afternoon.

Father Lane was born on West Twenty-eighth Street here. As a young boy, he entered St. Emma's I. and A. Institute at Belmead, Va., and it was while in this school that he conceived the desire to enter the priesthood. Later he attended Central High School and John Carroll College in Cleveland, St. John's College in Brooklyn, Fordham, and Lyons African Mission in Highwood, N. J. He also studied at St. Mary's Seminary in Cleveland and St. Vincent's Seminary in Pennsylvania.

Sings First Mass

FATHER WILLIAM L. LANE

72 RECEIVED BY CARDINAL

Archbishop Welcomes Converts at Local Catholic Church

All the pomp and ceremony of Catholicism was in evidence at the Church of St. Charles Borromeo Sunday afternoon when Cardinal Hayes listened to seventy-two converts read the Solemn Profession of Faith of the Roman Catholic Church. The cardinal personally presented the converts with their certificates of membership and allowed each one to kiss the archepiscopal ring which he wears on his right hand. It was the first time in the history of the New York diocese that the archbishop had received Negro converts.

Another feature of the services at the 141st street church was the celebration of the benediction of the sacrament by Father William Leroy Lane, a recently ordained Negro priest who sang his first mass at the Church of St. Charles Borromeo two weeks ago. The Rev. W. R. McCann was recently appointed pastor of the church at his own request.

The impressive ceremony, participated in by fifteen formally dressed male converts and the fifty-seven white-clad, veiled women candidates, was witnessed also by Monsignor Michael J. Lavelle and Papal Marquis George McDonald, who accompanied Cardinal Hayes.

In his message to the converts, the archbishop stressed the inspiration which he and the church would gather from the actions of the group. "You little dream what you are doing today," he said. "You are the first result of the effort of these missionary priests to attract to the church the colored people of Harlem. God must love you in a particular way to give you this privilege. There are millions of people who, if they knew faith such as you now have, would give their lives to possess it."

The Rev. Father McCann addressed the group also. The converts were baptized Friday night.

History of Negro Catholic Parish Goes Back 500 Years

By JOHN T. GILLARD
(Reprinted from "America," Catholic Review of the Week).

When on Sunday, December 3, 1933, the feast of St. Francis Xavier, His Excellency, Archbishop Michael J. Curley, D. D. solemnly dedicated the new Church of St. Francis Xavier, Baltimore, he closed a chapter in one of the oldest buildings in Baltimore—old St. Francis Xavier church, Calvert and Pleasant streets—and opened a new chapter in the history of the first colored parish in the United States. Besides having the distinction of being America's oldest Catholic parish, the congregation of St. Francis Xavier can trace its beginning in the faith in an unbroken line back nearly 500 years.

In 1481 the Portuguese explorer, Diego Cam, discovered the mouth of the Congo river, known as the Zaire river until the seventeenth century. Cam's naval chaplain preached to the natives and won the chief, or Mfumo, of Sagro to Christianity. Sagro was the village on the right-hand bank of the Congo river, where Cam first landed. Some of the inhabitants accompanied Cam back to Portugal and were solemnly baptized in the court of King John 11. Later the head chief of the Banza-Congo, as the state was called, asked King John for missioners, who were sent and soon baptized the head chief and many others. Some of the natives were sent to Portugal where they were educated, many distinguishing themselves at the universities, others becoming priests. Their stories are interesting and will make a future tale.

Columbus Had Negro Pilot

In 1492, when Christopher Columbus sailed across the uncharted seas for parts unknown, one of his pilots is said to have been one of these Negroes. At any rate, the pilot, Pedro Alonzo Nino, is referred to as a Negro. When Columbus landed at Haiti, he founded a settlement near what is now that well known city, San Domingo. When the Spanish began their explorations and settlements in the "new world," Pope Alexander VI solemnly commissioned the Catholic king, Ferdinand, to have Christianity introduced. The missionary movement seemed so important to the king that he at first permitted only Catholics to come into the "new world." In this way many Catholic Negroes were brought into these parts. Even later, when the strictness of this rule had to be mitigated, the Spaniards were under stringent laws to see to it that their Negroes were instructed in Christianity and treated as became fellow-members in the Catholic church. It was the failure of some Spaniards to live up to these laws which caused the Spanish Jesuit, Father Alphonso Sandoval, to register the first protest against slavery in America.

Early in the history of the island, the western portion had been seized by French buccaneers. Between them and the Spanish, warfare was kept up for a century or two, the French finally prevailing. As the centuries crept by, it came to pass that the eastern end of the island was peopled by a mixed race of Spaniards, mulattoes, and native Indians, dominated by people of pure Spanish blood. The western end, in like manner, acquired a population of mixed French, Negroes, and native blood, practically all of whom professed the Catholic faith.

L'Ouverture a Catholic

The troubles in San Domingo, in the latter part of the nineteenth century, which was under French rule at the time, were caused by the incitement to the Negroes and mulattoes of Robespierrean words of freedom. The repugnance to the French Republicans of the existence of slavery and disfranchisement in a French colony was inevitable. The society, known as the "Amis des Noirs," in France, brought pressure to bear on the new French government, which passed a proclamation against such practices, but later had to explain it away when the Dominican planters protested.

This infuriated the Negroes and mulattoes, whose high hopes for freedom and citizenship were thus rudely dashed to the ground. Revolution burst forth in 1791. Disturbances, uprisings, massacres, and swift changes of government worked havoc on the island. This situation prevailed for several years and became worse as the French revolution became more radical. Ultimately Francois Toussaint, called L'Ouverture, a full-blooded Catholic Negro, child of slave parents, declared the island free from the French. This, however, was far from being the end of trouble.

The latest appointed governor of the island, Galbard by name, fled with the whole French fleet, manned now not only by sailors but with thousands of refugees who were seeking a haven from the latest terrible massacre. These refugees were not restricted to the white race, but included a great many Negroes who had remained faithful to their masters and had no sympathy with the rebellion. The whole fleet sailed toward the states, the greatest number of ships heading for Baltimore and Philadelphia.

500 Negro Refugees

The annals of Baltimore note that on July 9 alone, 53 vessels arrived at Baltimore, while the Maryland Gazette and Baltimore Advertizer, for July 12, 1793, notes that:

> On Tuesday last arrived at this Port, Part of the French Fleet, which fled from the Disasters of the Cape; having on board several Hundreds of Passengers, who had fortunately escaped the Ravages of the Place.

These refugees, originally a band of about 1,000 whites and 500 Negroes and mulattoes, became a part of Baltimore's population, and today their progeny forms an important, if now completely absorbed, part of the city's population. Of the Negroes, some were slaves brought by their owners, but many were free, well educated, and in some instances wealthy.

Practically all the refugees were Catholic and spoke the French language. What was more natural than that they should turn to the French Sulpician Fathers at St. Mary's Seminary for spiritual succor? Founded in 1791, the Seminary chapel became the center of religious services for these wandering Catholics. For the Negroes, services were held in the basement of the Seminary chapel, called in the records Chapelle Basse. There were so many colored worshipers attending that they were formed into a congregation, the "Congregation of Sulpice," it was called.

Among the Sulpicians at St. Mary's Seminary was M. William Valentine Dubourg, afterward bishop of New Orleans, who was a native of San Domingo and therefore took a special interest in the Negro refugees. In 1796 he started a catechism class for them. When he departed from Baltimore he left his colored proteges to M. Tessier, who afterwards became the second Superior of the Seminary. This faithful priest continued his work for them for thirty-one years. Ill health forced him to hand over his charges to Father James Nicholas Joubert de la Muraille, who had been one of the refugees from San Domingo.

Nucleus of Present Church

Catholic Maryland already had a glorious record of care for the Negroes. From earliest days the Jesuits had labored zealously and successfully for them in the counties. In Baltimore every Catholic church had many Negroes in its membership, a fact worthy of historical notice by those who attack the church's record of care for the colored. At the Cathedral, for instance, even on the most ceremonious occasions, Negroes worshiped with the highest of Baltimore's social elite. They had their catechism classes taught by the priests of the cathedral, and from the historic old building came many a newly baptized Negro child, many a happily married Negro couple, as also many a sorrowful Negro funeral. All these Catholic Negroes in Baltimore now had a focal point toward which they could converge —the congregation in the Chapelle Basse at the Seminary. With the Dominicans they made up the nucleus of what today is known as the congregation of St. Francis Xavier.

In 1829 this little congregation gave to the world the first religious community of colored nuns, the Oblate Sisters of Providence, founded by the Sulpician, Father Joubert. In the course of time these Sisters built a chapel at their convent, where now stands the Richmond Street Market. In 1836 the colored Catholics of Baltimore transferred their church services from the Seminary chapel to the Sisters' chapel, where all the sacraments were administered to them. In 1857 they were given the use of the basement chapel of St. Ignatius' church, in charge of the Jesuits. This chapel was then called the "Chapel of Blessed Peter Claver." Services were held there by Father Peter Miller, S. J., their pastor, until in 1863 the old building four squares down from St. Ignatius, was purchased by the Jesuits for the colored Catholics.

Church Dedicated in 1864

The old building had been erected in 1836-37 and dedicated as the First Universalist church of Baltimore. Sold in 1839, it became a concert and convention hall, and was the scene of many notable events. In October, 1863, the same year that Lincoln penned the Emancipation Proclamation, the church was bought for the colored Catholics. It was dedicated February 21, 1864. The sermon was preached by Father Michael O'Connor, who had resigned his See of Pittsburgh to join the Jesuits as a simple priest, and through whose efforts much of the funds for the purchase of the building was collected. The mass of dedication was sung by Father Peter Miller, pastor of the congregation, who, ever since his ordination as a priest of the Society of Jesus in 1848, had labored for the Negroes of Georgetown and Maryland.

In 1871 an event of great importance to the Negroes in the United States took place. Up to this time Catholic efforts for the evangelization of the Negroes were necessarily individual and weak. This was due to the fewness of Catholics, outside Maryland and Louisiana, and the unimportance of their influence. Besieged by enemies from without and torn asunder by schism within, the marvel is not that she did not engage in an extensive missionary program, but that the church in America survived those times at all.

Missionary Work Begun

In December, 1871, the first organized effort to win the souls of the colored people after the Civil war came from Mill Hill, England, when Dr. Herbert Vaughan came with the first four Josephites to Baltimore and took over the care of St. Francis Xavier's parish. By command of Pope Pius IX, Father Vaughan, later Cardinal Archbishop of Westminster, selected the United States as the first field of labor for his little missionary society formed only a few years previous. The first four Josephites to come to this country were Fathers Noonan, Gore, Dowling, and Vigneront. In a short time, others came, and the work of these missionaries spread into the counties of Maryland. In Baltimore St. Monica's mission was opened in 1873, St. Peter Claver's in 1893, and St. Pius' (then St. Barnabas') in 1907,—all off-shoots of St. Francis'. The mission schools for Negroes which were born from and nourished by old St. Francis Xavier's would make an interesting story by themselves.

If for no other reason than that old St. Francis Xavier's church is the cradle of the Josephite Fathers in America, it would be a shrine of great importance to the Negroes of this country. The first four Josephite Fathers who left their native land to preach Christ to the freedmen might well have had high hopes, but their vision could hardly have embraced the extent of missionary activity which grew from the little seed they planted.

Work Not a Gamble

Today the Society of St. Joseph numbers 90 priests who are dedicating themselves to the work of the "Colored Harvest." Their Seminary of St. Joseph is located at the Catholic university, Washington, D. C., and has an enrollment of 56 seminarians. Their college and novitiate is at Newburgh, N. Y., and numbers 80 preparatory students and 17 novices in training. The missioners of the Society have raised the Cross of Christ from the hills of New York State along the Atlantic and the Gulf Coast as far as the border of Mexico. They are in charge of 56 resident churches and 27 attended missions. In their 66 schools there are 12,632 children, being taught by 238 Sisters and 81 lay teachers.

That their work among the Negroes is not a gamble is evidenced by the fact that last year they administered the Sacrament of Baptism to 3,212, of which 1,000 were converts. The average number of converts per Josephite is 10 times that of the average for priests throughout the country. Altogether they have 66,000 colored Catholics in their missions—half the number of colored Catholics attending churches for their special care. This indicates that the Josephites do not spare themselves, if it be remembered that they number only about one-third of the priests laboring on the colored missions.

The dedication of a new St. Xavier's church in another section of Baltimore is typical of the method of the Josephite Fathers — they live with their people and go where they go, thus becoming all things to all men. Their spirit might well recall the spirit of St. Claver. The history of the parish of St. Francis Xavier is, I believe, not only unique but indicative of the Catholicity of the Catholic church—a simple fact which many American Catholics do not seem to understand. The Church knows no color. Why should Catholics?

CATHOLICS HEAR BISHOP C. E. BYRNE

BISHOP C. E. BYRNE

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Houston.—Standing room was at a premium here last Sunday night at St. Nicholas Catholic Church, when the faithful and their non-Catholic friends literally jammed the spacious building to listen to a special instruction on "The Catholic Church, the Only True Church," by the Most Reverend C. E. Byrne, bishop of the Galveston diocese.

In his preliminary remarks the bishop called attention to the first anniversary of our "Great President of the United States," and urged his listeners to support the recovery program of the national administration. He also paid a glowing tribute to the courage and confidence of the pastor and parishioners of St. Nicholas and urged them to push their great program on to success.

After these preliminaries Bishop Byrne launched into his subject, stating that Christ had taught one gospel, not gospels," had preached "one truth, not truths," and, if that be true, then He founded one church to perpetuate that gospel and that truth, and did not found a number of churches, the bishop said.

Bishop Byrne then entered upon giving the answers to the question in the mind of non-Catholics, "Which church did Christ found?" He said that the true marks of the one church are, (1) it must be one, (2) it must be holy, (3) it must be Catholic, that is universal, and (4) it must be apostolic.

According to Father Schappert, speak at this Third Ward church pastor of St. Nicholas, Bishop Byrne will speak at this Third Ward church again on Sunday night, March 11, at 7:30, and Father Schappert extends a cordial invitation to all Houston, Catholic and non-Catholic, to be present. Special seating plans are being made to take care of the overflow crowd.

C.M.E.

Church - 1934

Bishop Lane, 100 Years Old Today, Will Celebrate at Jackson

South's Outstanding Negro Leader To Be Honored At College Exercises

BY ROBERT LEIGH
Commercial Appeal Staff Correspondent

JACKSON, Tenn., March 2.—Isaac Lane, negro leader and oldest bishop in the world, will punch his one hundredth birthday clock tomorrow touching off a two-day celebration in his honor at Jackson.

Governor McAlister is sending representative and messages are expected from the four corners of the nation. This city will place I. B. Tigrett, Mayor Taylor and Dr. J. J. Hurt on the speaker's stand to pay its respect.

Still Active

Hale and hearty, Bishop Lane is active today. He recently preached to a large mixed congregation here. He is optimistic and possesses a warm personality.

From the humblest beginning this ex-slave — always friendly to the whites and a devout believer in prayer—now stands as a leader of his race.

It was Bishop Lane who led the movement which culminated in the organization of the Colored Methodist Church in America, the first separate racial church in the world. He founded Lane College, where his birthday "party" will take place.

"The first hundred years may be the hardest," he said today, smiling. "They were certainly happy years despite those dark days of the Civil War.

Bishop Lane has resided in Madison County all his life. He was born March 3, 1834, five miles north of Jackson. As one of 27 slaves on the plantation of Cullen Lane, a prominent Madison County planter, he was not harmed to any great extent by the whites.

Treated Him Kindly

"In fact, my master treated me very kindly. On one occasion I was threatened with the whip by night riders, but they fled when my master appeared on the scene. He was a good man; died in poverty and I bought his library in order that he might have a nice funeral."

It was under the greatest difficulties that Bishop Lane learned to read and write.

"I was deprived of a teacher. I had to learn the best I could and this led me to steal an old blue-back speller—the only thing I ever stole."

After the Civil War, which he declared the north won only by starving the south out, he established regular hours for studying and reading the Bible, which have been kept all of these years.

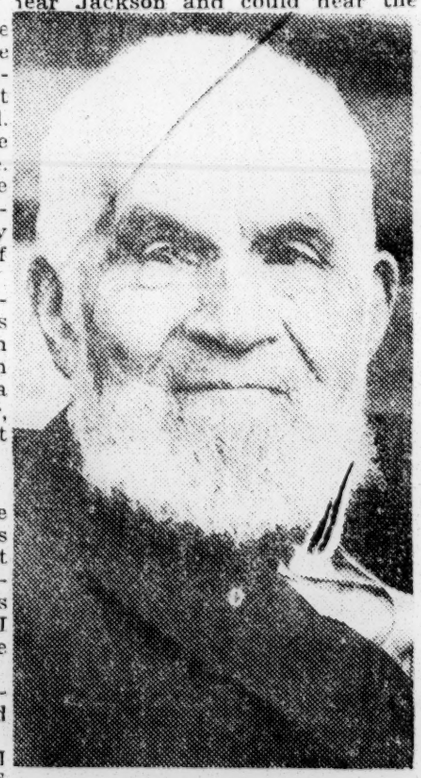
"I coveted the morning hours most, although in the evening when the hours of work were over I would read and meditate until my candlelight or pine torch flickered out.

"The Bible, Binney's 'Theological Compend,' Clarke's 'Commentaries, Watson's 'Bible Dictionary' and Ralston's 'Elements of Divinity were among my first books."

Following Lee's surrender to Grant, Bishop Lane said the slave owners called them together and set them free.

Battle of Shiloh

"I best remember the battle of Shiloh. I was plowing in the field near Jackson and could hear the guns of battle," he replied in answer to a question about the war. "When the news reached us that Gen. Albert Sidney Johnston had been killed by the Federals, it was a day of gloom for both races."



BISHOP LANE

After gaining his freedom, Bishop Lane was able to devote much of his time to the church. He was given license to exhort and he soon gained the confidence of both races.

"At our own request, our church was organized as an independent society and we took the name of the Colored Methodist Episcopal Church in America.

"In 1866 we had a conference in Jackson, known as Tennessee, North Alabama and North Mississippi Annual Conference. I was elected and ordained deacon one day, and on the next day chosen and ordained elder. At the close of the conference I was appointed the presiding elder."

Bishop Lane told of being sent as Tennessee's delegate to the general conference in Augusta, Ga., March 23, 1873, where he was consecrated to the office of bishop.

"I was called to preside over the Northwest Texas, the East Texas and the Louisiana annual conferences," he said.

Established Lane College

In his travels over the south, he took special notice of the condition of his people and found that they needed educational advantages. Through his efforts, in 1882, Lane College was established in Jackson.

He started missions at Cleveland, St. Paul, Chicago, St. Louis, Kansas City, Topeka, Oklahoma City, Tulsa, Champaign, Ill., East St. Louis and at other points which now have property valued around half a million.

PORTER, MOORE, BRAY, ELECTED C.M.E. BISHOPS

Automatic Retirement Age Is Fixed at 74 Years.

ALL SALARIES ARE REDUCED

8 Colleges Will Be Merged Into 4.

ST. LOUIS, Mo.—From a field of thirty-five candidates, three general officers of the Colored Methodist Episcopal Church were elevated to the bishopric at the quadrennial conference, held here last week.

The new bishops are: the Rev. H. P. Porter, manager of the C.M.E. Publishing House at Jackson, Tenn.; Dr. J. A. Bray, secretary of education, with headquarters in Chicago, and the Rev. J. H. Moore, secretary of missions, of Mississippi.

Salaries Reduced

A reduction of $500 a year in the salaries of bishops, and one of $250 in the annual pay of general officers were among the important actions of the conference. The automatic retirement age was fixed at 74 years.

Schools to be Merged

A movemet to effect the merger of the eight C.M.E. colleges into four received favorable consideration, and the plan is expected to be put into effect soon.

The response to greetings brought by the representative of the M.E. Church, South, white, was made by the 100-year-old bishop, Isaac T. Lane. Bishop C. H. Phillips preached the memorial sermon for deceased bishops.

Stewart Made Editor

Some of the general officers elected were:

George Stewart, of Louisville, Ky. editor of the Index; the Rev. F. L. Lewis, of Louisiana, secretary of the newly combined church missions and church extension boards; Prof. W. A. Bell, of Atlanta, Ga., secretary of education; the Rev. Pippins, of Oklahoma, publishing agent, and George F. Porter, of Tennessee, financial secretary.

The conference was atteded by 508 delegates, but the rule, adopted this year that 21 members instead of 14 be made the basis for the selection of a delegate, is expected to cause a reduction in attendance at future conferences.

The General Conference

The 17th Quadrennial Session of the General Conference of the C. M. E. Church just closed in St. Louis, Mo., made the following assignments of Bishops, to wit:

First District, Bishop E. Cottrell, comprising the four Conferences in Mississippi.

Second District, Bishop C. H. Phillips, Kentucky and Ohio, West Kentucky, and California.

Third District, Bishop R. A. Carter, five Conferences in Texas.

Fourth District, Bishop J. C. Martin, Southeast Missouri and Illinois, Louisiana and the New Orleans Conferences.

Fifth District, Bishop J. A. Hamlett, Tennessee, West Tennessee, Jackson-Memphis, Muskogee and the Oklahoma Conferences.

Sixth District, Bishop J. W. McKinney, the four Conferences in Georgia.

Seventh District, Bishop H. P. Porter, Alabama East Alabama, Central Alabama, Washington-Philadelphia Conferences.

Eighth District, Bishop J. A. Bray, North Carolina South Carolina, Florida and East Florida Conferences.

Ninth District, Bishop J. H. Moore, *Arkansas*, S. W Arkansas and Little Rock Conferences.

General Officers

Rev. W. P. Pipkins, D. D., Book Agent.

J. C. Colclough, Editor *Christian Index*.

Mr. Geo. F. Porter, B. Sc., Secretary of Finance.

Rev. Jas. A. Martin, D. D., Secretary Religious Education.

Mr. W. A. Bell, A. M., Secretary of Education.

Rev. F. L. Lewis, D. D., Secretary of Missions and Church Extension.

Rev. J. M. Reed, D. D., Secretary of Evangelism.

Rev. J. A. Ragan, D. D., Secretary Superannuated Preachers, Widows and Orphans.

Rev. Jas. R. Starks, D. D., Editor *Western Index*.

Rev. J. A. Davis, D. D., Editor *Eastern Index*.

Mr. O. B. Hines, Secretary Laymen's Activities.

Church -1934

Church of God Bishops in D.C.

Prelates of the Church of God and Saints of Christ, who attended the denomination's 34th annual ten-day religious conference in the nation's capital last week. Left to right: J. W. Grant, chief evangelist; Bishop J. E. Davis, Cleveland, Ohio; M. Hewlett, evangelist-at-large; Bishop A. S. Dickerson, D.C.; Bishop R. L. Conners, Dayton, Ohio; and Bishop J. W. Dickerson, Newark, N.J.

Time
Chicago, Ill.

JUN 11 1934

"Happy Am I"

"We're broadcastin' our spiritual exercises. . . . Remember, words are the spirit, the very spirit of life. No matter how big and strong the body may be physically, it's dead without the spirit. When a man pulls a gun and says 'Run,' the word 'run' with the knowledge of the gun does you a spiritual wrong. For, as a man thinketh, so is he. . . . Whatsoever is true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—If there by any virtue, think on these things. . . ."

Amen. . . . Yassuh. . . . Praise de Lawd.

"The sun is shinin'. The birds are singin'. They're not complainin' 'bout the depression. Why should we?"

Ain't dat de truth!

"Then sing, brethren and sisters."

Praise de Lawd. . . . Yeah, man. . . . Amen!

Thos. D. McAvoy

SOLOMON LIGHTFOOT MICHAUX

"The sun is shinin'. The birds are singin'."

Such devotional exercises, interspersed with a rollicking theme hymn called "Happy Am I," have become familiar to many a U. S. radio listener during the past year. Broadcast from Washington over the CBS network every Saturday night, the Church of God of Elder Solomon Lightfoot Michaux is a lively Negro romp, noisy and syncopated as some white folks believe all black worship should be. Last week for the first time Elder Michaux took his choir of 40 and his jazz orchestra of ten out of Washington to capitalize their fame. For his first appearance he chose stolid Philadelphia.

When Elder Michaux advertised for 100 female ushers, 4,000 girls, black and white, applied. When he opened his twelve-day revival in Philadelphia Arena, some 5,000 persons of both colors elbowed in. They bought 10¢ programs, contributed to a collection. Stocky, gold-toothed and grey-haired, Elder Michaux introduced himself as "The 'Happy Am I' preacher," launched into a sermon praising President Roosevelt. "The President," said he, "sponsored the NRA Blue Eagle. I sponsor the NRA White Eagle. The difference is that the first stands for National Recovery Administration while mine stands for National Revival Administration. Any doctor will tell you that you can't have recovery without revival. The same is true of our country." The audience cried "Amen" and "Yeah, man." When Elder Michaux bellowed that "the Devil is right here in Philadelphia and we are going to get him," they stomped their feet and swung into "Happy Am I."

In many ways Elder Michaux resembles Harlem's Major J. ("Father") Divine (TIME, Aug. 7, *et seq.*). Each declines to tell his age. Each performs good works among poor Negroes. Each lulls his followers with a catchword (Father Divine's: "Peace, It's Wonderful"). Each preaches a warm, rambling theology. But Elder Michaux makes no claim to divinity. Once a fish peddler in Norfolk, he preached in Hopewell, Va., went to Washington in 1929 to found the Church of God under the Gospel Spreading Association. A small Alexandria radio station, WJSV, began picking up his services. When CBS absorbed WJSV, Elder Michaux was the only feature retained for the chain.

Four years ago the businesslike Elder built a brick church in Washington, plastered it with crosses and slogans such as "Happy Am I" and "**W**-illingly **J**-esus **S**-uffered for **V**-ictory." He lives in a good neighborhood, runs a Negro employment bureau and a Happy News Café, and at odd times issues a paper called *Happy News* which consists mainly of articles about Elder Michaux and God. The Elder forbids smoking and drinking among his followers, enjoins fasting both as penance and as means of saving money for the Church of God and its charities. He accepts no salary, only a monthly offering. He has three automobiles, one an ancient Ruxton. His favorite observation: "I don't think God would like that." He also runs churches in Newport News and Baltimore. But for his biggest gatherings he needs large auditoriums or stadiums. Announcing all his programs as coming from "the banks of the Potomac," Elder Michaux sometimes conducts mammoth baptismal services, with white-clad participants splashing in the river or Chesapeake Bay and spectators on gaily decorated barges and excursion boats. Last summer he scandalized District of Columbia officials by asking leave to baptize a flock in the reflecting pool in front of Lincoln Memorial.

Church of God Holiness.

Church-1934

Holiness Church Holds Eleventh Annual Parley

ATLANTA—The eleventh annual convention of the Church of God Holiness, under Bishop K. H. Burruss, closed on Tuesday with the baptizing of thirty-eight candidates and a sermon by the Rev. W. M. Carlock, Knoxville, Tenn.

The national body, which represents all churches connected with the denomination, brought throngs of delegates from widely separated areas. Five of the churches are located in Panama.

Ministers Present

Among the prominent ministers attending the meeting were: the Revs. A. B. Robinson, Asheville, N.C.; L. Norman, Calhoun Falls, S.C.; E. E. Ashby, Philadelphia; A. Jones, Buffalo; C. B. Mickens, Chicago; L. A. Williams, Cincinnati; W. M. Carlock, Knoxville; W. Dogan, Anderson, S.C.; and S. W. Williams, Greeneville, S.C.

Leading Women Attending

Leading women workers in attendance were:

Mrs. K. H. Burruss, Atlanta; Mrs. E. Took, New York; Mrs. Odessa Smith, Chicago; Miss Mary lackwell, Buffalo; and Miss Hazel Rollins, Norfolk, Va.

Church - 1934

Episcopal.

CHARLESTON, S. C. POST

SEP 25 1934

The twenty-fifth annual council of colored churchmen of the Diocese of South Carolina came to a close at the conclusion of the evening service, Sunday, September 23, after a most successful and enjoyable session at the Church of the Redeemer, Fineville, Rev. St. Julian A. Simpkins, rector.

The council had been in session since Friday and was attended by all of the colored clergy of the diocese and many lay delegates from the several stations and women's auxiliaries of the diocese.

The Rt. Rev. A. S. Thomas, bishop of the diocese of South Carolina, was present and conducted the sessions of the council assisted by Rev. E. L. Baskerville, D. D., his archdeacon.

Much business of importance to the colored churches was transacted during the session. In the forefront of which were the deliberations looking toward larger self support, and were strongly emphasized by the bishop in his annual address and the archdeacon in his annual report. Because the subjects of papers and discussions were aptly adapted to the peculiar needs and conditions of colored churchmen they were especially profitable.

The women's auxiliary held its annual meeting on the second day of the council, the members showing much interest in matters that came before them for deliberation, and giving their reports, showing renewed activity and progress. Especially was this true concerning the united thank offering. The president was unavoidably detained at home and therefore could not be present. The public meeting on Sunday afternoon was very enjoyable and largely attended by the people of the community.

The Rev. E. E. Miller, B. D., warden of Bishop Payne Divinity school, Petersburg, Va., was present as guest of the council. He is a well known and forceful preacher. He made many valuable contributions to the body in their deliberations and preached a splendid and timely sermon in the closing session.

The meeting of the council was pleasant and profitable in every respect, and the delegates were splendidly entertained by the members and friends of the Church of the Redeemer.

P. E. Church Urges Race Separation

Afro-American

(Special to the AFRO)

ATLANTIC CITY, N.J. — The appointment of colored ministers as suffragan bishops and archdeacons of the Protestant Episcopal Church was urged in a report before the House of Deputies of the church's fifty-first Triennial Convention, Friday.

10-27-34

Thursday night, the House of Bishops adopted a report which declared separation of white and colored communicants in local congregations was found to be mutually desirable in fifty-six dioceses surveyed.

The report for the joint commission on the status of colored members of the Protestant Episcopal Church was made by the Right Rev. Frederick Focke Reese bishop of Georgia.,

BALTIMORE — When, questioned here Wednesday as to who made the survey which found the separation of white and colored communicants mutually desirable the Rev. George F. Bragg, Jr. rector of St. James Episcopal Church here, stated that he knew nothing whatever about the matter.

The Rev. Mr. Croll, who stated that in the dioceses of Maryland and Pennsylvania colored churchmen have asked for colored bishops for thirty years, declared that no survey had been made among colored persons in the Maryland area.

"It must have been made solely among white communicants," he continued. "At our recent Convention of Church Workers here, there were representatives from all over the country. If such a survey had been made, some mention of it would surely have been made during the convention."

P.E. Bishops Urge Full Recognition of Colored Group

Also Adopt Resolution Asking Suppression of Lynching.

Afro-American

RACIAL COOPERATION FEATURES SESSIONS

11-3-34

Three Races Lead in Processional.

Baltimore Md

ATLANTIC CITY. — Resolutions urging diocesan authorities to emphasize the recognition of colored persons as constituent members of the Protestant Episcopal Church and requesting the state and Federal governments to suppress lynching, was adopted by the House of Bishops just before the close of the general convention, last week.

A noteworthy feature of the convention was the cooperation between the racial groups represented. At the opening service when more than thirty thousand persons were present, a Japanese, a colored acolyte, and a young white man led the procession. Throughout the sessions, colored men and women were active on the various committees, and many were seen at the meetings, services, and dinners.

Following the report submitted by the Commission on the Status of the Negro in the Church, the House of Bishops adopted the following resolution:

"Resolved, That this convention hereby urges the National Council and all diocesan authorities to emphasize the recognition of the colored members as constituent members of this church; to promote in every way possible their spiritual welfare by supporting and increasing missionary work among them and by giving them increased opportunities for service.

Recognition Urged

"Resolved, That this convention recommends that the colored group be welcomed to a freer and more active participation in legislation and that they be accorded every possible opportunity for developing leadership in diocesan, provincial and national administration in the office of archdeacon and in the episcopate as suffragan bishops, where conditions make such office useful and advisable; and that they be called in consultation in matters concerning the spiritual welfare of the race."

A resolution was introduced in the House of Bishops by the Rt. Rev. Theodore Bratton, bishop of Mississippi, calling for a wholeheated condemnation of lynchings for any cause whatever and asking that the general convention go on record as calling for the cooperation of state, and Federal governments in the suppression of the terrible evil of mob murder.

Father Divine — "Heaven",

Church - 1934

"Father Devine Is God"

Daily Worker

"IS IT correct to make such a united front?", numerous comrades asked after the Madison Square demonstration against war and fascism on Saturday.

8-6-34

New York, N.Y.

The cause of their nervousness was the participation of some four thousand Negro workers, men and women, under banners, slogans and even photographs of Father Devine, the Harlem preacher.

"God is peace; Father Devine is God." "Father Devine is the Lord." "Father Devine represents True Democracy, Justice, Freedom, Equality, Love." Such were the banners under which these Negro workers marched. And some of our comrades were startled and confused.

These comrades did not see the entire demonstration, participated in by seventy-seven organizations and close to fifty thousand people. They failed to realize that for the first time so many thousands of Negroes were participating in a central, downtown demonstration in New York City, and against war and fascism at that, under the banners of the League Against War and Fascism. They did not consider the effect of this mighty anti-war, anti-fascist demonstration on the followers of Father Devine. They saw only: "Father Devine is God," and they questioned the correctness of a united front policy that brought these people to the demonstration, obviously forgetting that great masses of workers, small farmers, sharecroppers, etc., who must be won by us, are still under the influence of religious beliefs.

The approach of many comrades to these religious workers was also bad, because it was ineffective. Our comrades, some of them, argued abstractly against religion. They tried to prove that "Father Devine was NOT God," etc. As a result the opportunity afforded to draw these honest but confused Negro workers more fully into the fight against war and fascism was inadequately utilized.

The Communist Party, of course, has as one of its tasks the emancipation of the toiling masses from all religious deception and superstition. Within our own ranks and among the broader mass of the workers it is our job to strive to uproot all these harmful ideas which spring out of the very persecution, oppression and exploitation of the workers. The workers, depressed by capitalism, seek a way out in heaven, or by following a Father Devine. We must convince them that the way out is through class struggle, through overthrowing capitalism, through building socialism.

"But," said Comrade Lenin, "we must under no circumstances allow ourselves to be side-tracked into a treatment of the religious question in the abstract — idealistically — as a matter of 'reason' [our comrades learned that Father Devine's followers could not won by the 'reasonable' argument that Father Devine is **not God** — Ed.] **quite detached from the class struggle — a presentation often given by radical bourgeois democrats . . . No books, no preaching can possibly enlighten the proletariat, unless it is enlightened by its own struggle against the dark forces of capitalism. A union in that genuinely revolutionary struggle of the oppressed class to set up a heaven on earth is more important to us than a unity in proletarian opinion about the imaginary paradise in the sky."**

Father Devine attracts his followers precisely by embodying the desires of the masses in his "new" religion. The Negro people, oppressed, persecuted, even lynched, above everything else want "true democracy, justice, freedom, equality, love." This is what he promises them. And they now believe that he can fullfil these promises. They believe: "Father Devine is God."

But still, while carrying such strange and foolish placards, they join with Communists and other militants in a protest against war and fascism. They can likewise be drawn into strike struggles, the struggles of the unemployed, the Scottsboro-Herndon fight, etc. In these class fights under our leadership they will learn to fight here and now for a heaven on earth, for socialism.

The bringing of Father Devine's followers to Madison Square was correct. Let us bring them into all our mass protests and struggles.

Church-1934

"Father Divine."

Foes of Negro Masses Active in Their Ranks

Daily Worker

By J. J. SOLVENT

AS A delegate to the Party convention of District 15, I came away feeling that the discussion was a splendid one, many problems were made clearer and I had a distinct feeling that there would be a very good turn in our work in the district. 4-2-34

I thought that the comrade from the Central Committee made a very brilliant analysis and returned home with more clarity and confidence than ever before. New York

While walking home with the section organizer, we noticed a string of about 20 buses from New York and New Jersey and we proceeded to find out why they came to Bridgeport and where. We found the place and soon learned that there was a Father Devine meeting going on. We stayed a while, looking around to see if we could find our Negro comrades and sympathizers among the audience of four hundred Negroes and a few whites. Meanwhile we spoke to some of the people there and in response to our questions as to why they came to Bridgeport, we got the answer that wherever Father Devine was they would come. This clearly indicated that this movement had a tremendous influence on the Negro masses.

In the discussion at the convention, the Negro problem, of course, was discussed at great length. But no one mentioned the enemies of the Negro within their ranks. How can we hope to win the Negro masses, if we do not combat such influences as the Father Devine movement and others like it. We must not only fight the white landlords and imperialists who exploit and crush the Negro masses, but the reformists and revivalists and the capitalists within the ranks of the Negroes.

Were it not for the fact that we accidently walked by this Father Devine meeting we would not have realized the size and the rapid growth of this movement. Of course we here in Bridgeport are going to take up this problem seriously and plan to assign forces to concentrate on Negro work, taking into consideration, not only the enemies from without, but also from within.

Because these problems that I raise were left out of the discussion at our district convention and because there is a possibility that other districts do not pay serious attention to these problems, I bring it to the attention of the Party through the Daily Worker.

Fraternal Council of Negro Churches of America

Church - 1934

6,000,000 IN 5 CHURCH BODIES UNDER ONE HEAD

Denominations Form World's Largest Negro Denomination

CHICAGO, Ill. — The Fraternal Council of Negro Churches of America was born into the world, here, August 22, 23, a completely matured force with a membership larger than that of any organization of Negroes in the world. Bringing together approximately 6,000,000 Negro communicants of five denominations proved an easier task than choosing a name for the massive body.

Originally proposed as "the Federation of Negro Denominations in the United States of America" considerable debate reduced the title by three words. But the confederation is a fact.

Officers Selected

Officers named are Bishop R. C. Ransom, president; Dr. C. C. Coleman, first vice-president; Rev. Roland Smith, recording secretary; Bishop L. W. Kyles, treasurer; Dr. W. Y. Bell, statistician; denominational vice-presidents and secretaries of the participating denominations, respectively, follow: A. M. E. Zion Church, Drs. B. F. Gordon, A. A. Perry; C. M. E. Church, B. J. Smith, O. B. Payne; A. M. E. Church, Bishop W. H. Heard, R. H. Bumbry; Union American M. E. Church, Bishop P. A. Boulden, B. M. Fernanders; National Baptist, incorporated and unincorporated, W. A. Page and J. S. Moten, George Harvey and A. Hubbard; Community churches, Joseph M. Evans, Joseph A. Winters.

The purpose as outlined in the constitution adopted is: "To unite various Negro denominational organizations for the purpose of making more practical the principles of Christian religion in their application to the civic, economic and social conditions of the Negro in America and the World."

The constitution also calls for a president, a first vice-president, a vice-president from each of the participating denominations, a statistician, a chaplain, a treasurer, a recording secretary, a secretary from each of the participating denominations, an executive board consisting of 3 members from denominations of more than 100,000 memberships and one member from denominations of less memberships, these to serve from one to three years, an executive secretary.

Committees Named

Fourteen standing committees were set up; evangelism and worship, education; foreign relations; race relations; industrial and economic relations; rural life; political, civic and social justice; interchurch comity and cooperation; family life; financial support of the council; home and foreign missions; recreation and amusements; publications; and progress.

The Council voted to meet in 1935, the date and place to be determined by the executive board. After 1935, biennial sessions are to be held. No officer, except the secretaries, are eligible to serve more than two consecutive terms in office.

Membership in the organization is confined to representatives of "all Negro church organizations of Christ in America having a membership of 10,000 or more members."

Council For Women

A national council for women is to be set up by the executive board. A symposium was held Thursday afternoon on "What Women of the Church Federation Can Do for the Cause of Missions, Education and Social Service." Speakers were: Mrs. Mary Waring, the National Association of Colored Women Clubs, Mrs. Helen E. Wood of the C. M. E. Church, Mrs. Bell Hendon, and Mrs. Pierce representing the two branches of Baptists, Mrs. J. H. Kyles of the A. M. E. church and Mrs. R. A. Grant of the A. M. E. church.

Bishop Reverdy C. Ransom, Wilberforce, Ohio, was chief executive of the meeting, assisted by Bishops Randall A. Carter, James A. Bray, of the C. M. E. Church; L. W. Kyles, W. J. Walls, E. D. W. Jones of the A. M. E. Zion Church; N. H. Williams, W. A. Fountain, John A. Gregg, of the A. M. E. Church; Drs. G. C. Coleman, S. S. Jones, J. L. Caston, L. G. Jordan, H. Watson Branch, Ira M. Hendon, Wilber A. Page, Roland Smith of the two branches of the Baptists; J. R. Starks, B. J. Smith, C. E. Chapman, W. Y. Bell, J. A. Hamlett, Jr., J. R. McClain, R. J. Carruthers, of the C. M. E. Church; J. R. Ransom, Joseph Gomez, R. J. Singleton, R. H. Bumbry of the A. M. E. church; J. W. Eichelberger, Mrs. J. H. Kyles of the A. M. E. Zion Church: D. E. Johnson of the Protestant Episcopal Church; Joseph M. Evans, of the Community Church; Bishop P. A. Bolden, Drs. B. F. Fernanders, D. B. Ennis of the Union American Methodist Church and representatives of smaller denominations.

Served As Secretaries

The secretaries who served at the first session were: Drs. J. H. Watson, National Baptist Convention of America; C. E. Chapman, C. M. E. Church; Griffin, A. M. E. Church and Roland Smith, National Baptist Convention, Inc.

The opening sermon was delivered Wednesday morning by Dr. Wilber A. Page, pastor Union Baptist Church, Cincinnati, using as his subject, "The Church and the Hour."

He warned against dissipation of reserve strength, mortgaging the future and "removing the ancient land mark."

Bishop Randall A. Carter of the C. M. E. Church addressed the council on "the Contribution of the Negro Church to Race Progress," in which he emphasized the part the church has played in race uplift, business and fraternal interests. He said the Negro church had blazed the way and spoken for the Negro when there was none other who dared to do so in the dark days.

Dr. Wright Speaks

Dr. R. R. Wright of the A. M. E. Church speaking on the same subject pointed out that the Negro church received only one and a fraction percent of each dollar the Negro earned and yet the Negro church and its leadership had more to show for the less than two per cent out of every dollar than other interests under the leadership had to show for the 98 per cent giver them. He cited census figures to prove his contentions.

Bishop L. W. Kyles of the A. M. E. Zion church was the preacher at the Thursday afternoon session. He spoke on "Ultimate Values and Life's Abiding Things."

Bishop W. J. Walls of the A. M. E. Zion Church gave the closing message Thursday evening and held the audience spellbound as he dramatically urged the council to "Go Through."

"Blest be the Tie that Binds" was then feelingly sung as people of the congregation joined hands in a great circle symbolic of kindred interests. Bishop Parks of the A. M. E. Church pronounced the benediction as a deep silence and hush fell over the great audience.

Ransom Heads New Fraternal Church Council

Principal Denominations Represented at Chicago Session Last Week.

CIVIC, ECONOMIC, SOCIAL BETTERMENT IS PURPOSE

Formation of a Women's Council Is Next Move.

CHICAGO (ANP.) — Bishop Reverdy C. Ransom of Wilberforce, Ohio, was elected president of the Fraternal Council of Negro Churches, originally organized as the Federation of Negro Denominations in the United States of America, which met at the Bethesda Baptist Church here, Wednesday and Thursday.

Many Groups Represented

Bishop Ransom was chief executive of the meeting, assisted by the following church leaders:

Bishops Randall A. Carter, James A. Bray, of the C.M.E. Church; L. W. Kyles, W. J. Walls, E. W. D. Jones, of the A.M.E. Zion Church; N. H. Williams, W. A. Fountain, and John A. Gregg, of the A.M.E. Church;

The Revs. G. C. Coleman, S. S. Jones, J. L. Caston, L. G. Jordan, H. Watson Branch, Ira M. Hendon, Wilbert A. Page, Roland Smith of the two branches of the Baptists;

J. R. Starks, B. J. Smith, C. E. Chapman, W. Y. Bell, J. A. Hamlett, Jr., J. R. McClain, H. J. Carruthers, of the C.M.E. Church; J. R. Ransom, Joseph Gomez, R. J. Singleton, R. H. Bumry of the A.M.E. Church;

J. W. Eichelberger, Mrs. J. H. Kyles of the A.M.E. Zion Church; D. E. Johnson of the Protestant Episcopal Church; Joseph M. Evans, of the Community Church; Bishop P. A. Bolden, Drs. B. M. Fernanders, D. B. Ennis, of the Union American Methodist Church and representatives of smaller denominations.

Officers Named

The purpose as outlined in the constitution adopted is: "To unite various denominational organizations for the purpose of making practical the principles of Christian religion, in their application to the civic, economic and social conditions of the colored race in America and the world."

Officers named are:

Bishop R. C. Ransom, president; Dr. G. C. Coleman, first vice-president; the Rev. Roland Smith, recording secretary; Bishop L. W. Kyles, treasurer; Dr. W. Y. Bell, statistician.

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A.M.E. Zion Church, the Revs. B. F. Gordon, A. A. Perry; C.M.E. Church, B. J. Smith, A. B. Payne; A.M.E. Church, Bishop W. H. Heard, the Rev. R. H. Bumry; Union American M.E. Church, Bishop P. A. Boulden, the Rev. B. M. Fernanders;

National Baptist, incorporated and unincorporated, the Revs. W. A. Page and J. S. Moten, George Harvey and A. Hubbard; Community Churches, the Revs. Joseph M. Evans, Joseph A. Winters.

A National Council for Women is to be set up by the executive board.

NEGRO CHURCH GROUPS FORM FEDERATION

Call

Representatives of Many Denominations Meet In Chicago

8-31-34

CHICAGO.— (ANP) — With representatives from the various major Negro religious organizations in attendance, the Fraternal Council of Negro Churches of America was in session here Wednesday and Thursday, August 22, and 23 at the Bethesda Baptist church, Michigan boulevard and Fifty-third street.

Kansas City. Mo.

The response to the call issued by the voluntary executive board representing the various denominations was said to be far in advance of the expectation of the founders of the movement, which originally was called "The Federation of Negro Denominations in the United States if America." The new name adopted following considerable debate is "The Fraternal Council of Negro Churches of America."

Bishop Ransom Presides

Bishop Reverdy C. Ransom, Wilberforce, Ohio, was chief executive of the meeting, assisted by Bishops Randall A. Carter, James A. Bray of the C.M.E. church; L. W. Kyles, W. J. Walls, E. W. D. Jones of the A.M.E. Zion church; N. H. Williams, W. A. Fountain, John A. Gregg of the A.M.E. church; Drs. G. C. Coleman, S. S. Jones, J. L. Caston, L. G. Jordan, H. Watson Branch, Ira M. Henden, Wilber A. Fage, Roland Smith of the two branches of the Baptists; J. R. Starks, B. J. Smith, C. E. Chapman, W. Y. Bell, J. A. Hamlett Jr., J. R. McClain, R. J. Carruthers of the C. M. E. church; J. R. Ransom, Joseph Gomez, R. J. Singleton, R. H. Bumry of the A.M.E. church; J. W. Eichelberger, Mrs. J. H. Kyles of the A.M.E. Zion church; D. E. Johnson of the Protestant Episcopal church; Joseph M. Evans of the Community church; Bishop P. A. Bolden, Drs. B. M. Fernanders, D. B. Ennis of the Union American Methodist church and representatives of smaller denominations.

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He said the Negro church had blazed the way and spoken for the Negro when there was none other who dared to do so in the dark days. Dr. R. R. Wright of the A. M. E. church, speaking on the same subject, pointed out that the Negro church received only one and a fraction per cent of each dollar the Negro earned and yet the Negro church and its leadership had more to show for the less than two per cent out of every dollar than other interests under other leadership had to show for the 98 per cent given them. He cited census figures to prove his contentions.

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Fourteen standing committees were set up—evangelism and worship, education, foreign relations, race relations, industrial and economic relations, rural life, political, civic and social justice, interchurch comity and cooperation, family life, financial support of the council, home and foreign missions, recreation and amusements, publications and progress.

The council voted to meet in 1935, the date and place to be determined by the executive board. After 1935, biennial sessions are to be held. No officer, except the secretaries, are eligible to serve more than two consecutive terms in office. Membership in the organization is confined to representatives of "all Negro church organizations of Christ in America having a membership of 10,000 or more members."

Unity is Aim

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To Form Women's Council

A national council for women is to be set up by the executive board. A symposium was held Thursday afternoon on "What Women of the Church Federation Can Do for the Cause of Missions, Education and Socia Service." Speakers were: Mrs. Mary Waring, of the National Association of Colored Women clubs; Mrs. Helen E. Wood of the C.M.E. church; Mrs. Bell Hendon and Mrs. Pierce, representing the two branches of the Baptists; Mrs. J. H. Kyles of the A. M. E. church and Mrs. R. A. Grant of the A. M. E. church.

Bishop W J. Walls of the A. M. E. Zion church gave the closing message Thursday evening. He urged the council to "Go Through". "Blest Be the Tie that Binds" was sung with feeling as people of the congregation joined hands in a great circle symbolic of kindred interests. Bishop Parks of the A. M. E. church pronounced the benediction as a deep silence and hush fell over the great audience.

Church - 1934

Kinston, N. C., Free Press
April 19, 1934

A Visit With Our Colored Friends

THERE is in progress in Kinston this week a very interesting and worthwhile gathering of colored ministers and Christian workers brought together for the 9th annual extension institute of Howard University's School of Religion. The program contains some noteworthy speakers whose addresses have been most inspiring and enlightening. Study periods conducted by members of the faculty of the Negro university, located at Washington, have emphasized most forcefully such topics as "Ethics for Ministers" conducted by Dr. D. Butler Pratt, white dean of the School of Religion of the University and a series conducted by Dr. William O. Carrington on the "Homiletic Value of Poetry" and "Some Secrets of Effective Preaching." Yesterday Dr. Howard Herman, professor of Theology conducted two study periods on "Worship," "What is Worship" and "Worship and the Good Life." Today he treated a third phase "Worship in the Life of the Church." Dr. William C. Gordon, white professor of Homiletics, of the University is conducting study periods and will be heard in an address on "The Passion of Power." Rev. T. C. Johnson, pastor of the First Baptist Church here, will be a speaker on the program tonight and tomorrow Dr. Mordecai W Johnson, president of Howard University, will be the top liner.

Last night we had the pleasure of visiting with the colored friends for the evening session, having been given a place on the program. We were much impressed with the events of the two hours. The devotional service was brief, but impressive. The choir of the Antioch Free Will Baptist Church, sang inspiringly and some of its members rendered solos. Dean Pratt, who presided over most of the evening's program, sharing that place with Rev. J. E. Holder of the local committee, was most gracious in his conduct of affairs. But the high spot of the evening's program to us was the gripping address of Professor Thurman. His portrayal of the characters of the sons of Jacob and his application of their individual characteristics to the habits and ways of people in the everyday walks of life, was indeed instructive and enlightening. His ability at word painting, his chaste vocabulary and his general platform manner and appearance were both impressive and pleasing.

One has only to make casual survey of the progress educationally, economically and morally that the Negroes are making, to appreciate the fact that no race of people in the world's history, has achieved more along these lines or proven more adept at taking advantage of their opportunities for betterment and improvement, than have our black friends. In these respects they set exaples which are most worthy of emulation.

CHARLOTTE, N. C.
NEWS

APR 1 - 1934

WELL SAID! THE MATTER OF LAW-OBSERVANCE IS PRINCIPALLY A FUNCTION OF THE STATE; OF THE CHURCH ONLY AS IT CONCERNS ITS MEMBERSHIP.

Sir:

In Friday's News there appeared an article written by Sadie Foster attacking the Negro ministers of the city of Charlotte, which you stated you were reluctant to publish. I am glad, however, that you did publish it, for it gives an opportunity to clarify the thinking of the puolic on the issues that have been raised by the Charlotte Interdenominational Ministerial Alliance.

The argument produced by Mrs. Foster is so ridiculous that it seems a waste of time to make a reply. We answer her letter first because Mrs. Foster's father was a prominent minister in the city of Charlotte some years ago, and she has a brother who, I am told, is an ordained minister at present, president of one of the state colleges for Negroes. And, second, because she represents or is representative of a dominant type of morbid mind in our social order today who have such blurred and paganized conceptions of life.

In reply may I simply say that every minister in the alliance stands upon his own record. I know of no minister of our alliance that has a criminal court record, none that has been convicted in court for violation of the Mann Act, none in whose church the crime of murder has been committed, and none that has openly and cunningly exploited the poor and unlettered masses of the Negro race.

As Negro ministers we ask Mrs. Foster if she is going to set a standard for us, or if she is going to set before us an ideal, pray do set one that is more worthy of emulation.

As stated above the attack is too ridiculous to receive a reply. My main reason for writing this letter is to restate the issues that the alliance has raised. They are as follows:

1. That the Negroes of Charlotte make up less than one-third of the population, but from the court records they commit nearly one-half of the crimes.

2. That the crimes of Negroes against other Negroes are increasing at an alarming rate.

3. That the following are some of the factors that produce crime: Poor housing, idleness, bootlegging, men and women living together unmarried, and the apparent lightness of sentences passed upon Negroes convicted of crimes against other Negroes.

4. Suggested remedies: Improvement of the housing conditions, better police protection in the Negro sections of the city, and a fair and impartial enforcement of the law on the criminal element that dwell in our city.

The position of the Charlotte Interdenominational Ministerial Alliance on the above issues, as stated in our petition, is as follows: "Within the realm in which we function we stand ready to cooperate with the law enforcement bodies of our city in helping to eradicate this awful blot that mars our city at the present time. As ministers of the Gospel of Jesus Christ, as Ambassadors of God, we are called upon to denounce sin and unrighteousness in no uncertain terms wherever and whenever it is found. Our duty is to seek to bring lost men and women to accept Jesus Christ as their Saviour and Lord, and seek to build them up in a knowledge of our Lord. We pledge that we will be unrelenting in our denunciation of sin and vice that infest our community.

We would observe however that we live in a democracy where there is a clear cut cleavage between church and state. The responsibility of the church is to denounce wrong, expose evil, exhort men to the higher and nobler plane of living. The matter of policing, the matter of the administration of justice, is the function of the state. Those to whom the commonwealth or municipality has entrusted these functions may feel assured that the Negro ministers stand ready to give them every encouragement in the efforts that are being put forth to rid our city of the crime which infest it."

The Alliance is concerned about the alarming crime wave among Negroes. That is the core or center of the argument. The Alliance has made a study of the case and has suggested some measures that it feels will help solve the problem. There may be those who differ from us on the matter; we welcome your criticism, if it is constructive. As law-abiding citizens we think we should work to improve conditions. We trust that those who are deeply concerned about this matter may discuss it fully and freely in the light of the facts and in the light of the issues that we have endeavored to raise.

Respectfully yours,

FRANK C. SHIRLEY,

Chairman of the Vigilance Committee of the Charlotte Interdenominational Ministerial Alliance.

Rt. 6, Box 945, Charlotte.

HAMPTON CONVO ALSO SCORES CLERIC-SPORTS

Support of Public Schools Mentioned In Resolutions

Journal and Post 7-7-34

HAMPTON, Va. — Liquor and little churches, alike were frowned on by a body of over 400 clergymen from 15 states assembled here for the twenty-first annual Hampton Institute Conference which closed last Friday after they adopted a set of resolutions submitted by a committee appointed for that purpose.

The committee which drew up resolutions for the support of public school systems and expressed gratitude for the services of the members of the instructional staff and hospitality of the institute, turned its eyes inward and admonished its brothers of the cloth who indulged in croquet, tennis, horseshoe-pitching and other diversions during conference hours.

The conference, opening June 25 and attracting ministers from Connecticut to Florida, was presided over during its five-day session by the Rev. A. L. James, Roanoke, conference president, and the Rev. S. Arthur Devan, institute chaplain, who serves as executive secretary for the body.

Church Music Course

One of the outstanding features

of the gathering was a course in church music introduced for the first time this year. Under the direction of J. Milton Kelley, director of the nationally known Westminster Choir School of Princeton, N. J,. the course held the center of the stage.

Among those appearing before the conference were Canon A. Phelps Stokes, Phelps-Stokes Fund, Bishop Edwin H. Hughes, formerly of DePauw University, now of Washington, D. C.; Dr. Benjamin Brawley, Howard University; Dr. Eugene Kinckle Jones, Department of Commerce, Washington, D. C.; Dr. J. M. Ellison, Washington, D. C.; the Rev. Charles D. Howard, Morehouse College, Atlanta, Ga.; and Dorothy Mainor whose singing was praised by the body in its resolutions .

The conference which was divided into five sections had prominent and nationally known leaders of each. The sections included the "Minister as a Professional Man," "The Rural Church," "Bible Study" "Church Music," and "Negro's Economic Situation."

Executive Board Meets

The conference opened Monday at 6:30 p. m. with the annual session of the executive board with 57 members present. Monday's program also included the annual sermon by Bishop Edwin H. Hughes and an illustrated lecture on the social, religious, and educational conditions in Africa, by the Rev. Canon A. Phelps Stokes.

The closing session on Friday, was marked by a lecture by Dr. Eugene Kinckle Jones: "The Negro's Economic Situation and How The Church Can Help."

The action of the ministers regarding small churches is not new. Their determination expressed in the resolutions to "discourage the organization and perpetuation of little churches and whenever and churches be merged for the purpose of a larger and nearer effective method of kingdom building" was consistent with their stand taken last year on the matter.
and nearer effective method of kingdom building" was consistent with their stand taken last year on the matter.

Liquor Stand Expected

The strong expressions made against liquor whether state controlled or otherwise, was an unavoidable issue and one the outcome of which could have been predicted since most of the ministers are affiliated with bodies which had prior to this meeting taken a similar position.

The mild admonition of ministers who participated in the sport activities provided by the school during conference hours, by the acknowledged progressive and liberal body was interpreted by many as merely a means of focussing attention more on the primary purpose of the conference rather than on its incidentals.

The text of the resolutions follows:

"Be it resolved that the Hampton Institute Ministers' Conference of 1934 go on record as being very highly pleased with the statesmanlike addresses of Dr. Eugene Kinckle Jones on "The Negro in Recovery Activities —The Negro's Economic Situation and How the Church Can Help.

Dorothy Mainor Praised

"We also express our gratitude for the uplifting and soul-inspiring musical selections rendered by Miss Dorothy Mainor; tender of a note of thanks to those who have so faithfully served us in the dining room and dormitories; that we tender aas all have admitted, that taxanote of thanks to all those who havetion without representation is unlectured this year, and that we endeajust. In other words to compevor to put into practice the things one to pay for the support of anthat we consider possible to use in institution without allowing himour various fields of labor.

"That we recommend that every minister who can afford the price, purchase Thompson's Chain Reference Bible, as a valuable assistant in his work; that we request the executive secretary to secure Bishop Hughes as one of the lecturers for the coming conference; that this year as last we discourage the organization and perpetuation of little churches; and whenever and wherever possible little churches be merged for the purpose of a larger and nearer effective method of kingdom building; that we discourage the practice of croquet, tennis, or pitching horseshoes, or participating in any other game during conference hours.

Support Bible Schools

"That we aid, support and encourage in our various communities our public school system of education; that we set our forces like flint against the manufacture, sale and distribution of liquor whether state controlled or otherwise; that we go on record as branding liquor as the arch foe of our civilization, and the destroyer of the peace and harmony of cummunity life.

"Where as music holds such an exalted place in our worship and we feel the need of trained leadership our choirs, be it resolved that we request the return as musical director J. Milton Kelley and that our Department of Music be continued.

HOUSTON, TEX.
PRESS
AUG 31 1934

THE CHURCH AND THE NEGRO

Editor The Press:

While the various societies, benevolent or otherwise, and the other agencies of uplift are pondering the things that will bring a better day for the country-prosperity and a better understanding between racial groups—one is caused to wonder what the churches and religious orgnizations are doing to bring about the so-called better day. Why should not this be the aim and goal of the church as well as any other agency to create in the world a better state of things, where all men may enjoy the measure of contentment and prosperity? Who would say that the church should not delve into these questions, and offer solutions for our present day ills? If the church can not join or even take the lead in making practical the ideals of happiness and contentment, then it is not giving value received for the tremendous expenditures that each year are made for the support of ministers, mission boards, building church edifices and the various other things for which communicants and others as well are so generally taxed.

To be specific, all will admit

It is true that most negroes are skeptical of the purity of the white man's religion, and that is because he can point out inconsistencies such as this. We, the negroes, know that there are great outstanding religious characters and leaders who will take a high and just position on this question. How could such men stand for anything other than the right position on every question and consequently the negro question?

The black man today is as one lost in the wilderness who cries for rescue; and if the church too does not and will not extend to him the hand of rescue, to whom shall he go?

GEORGE O. DUNCAN
3507 Beaman street

EDITORIAL CORRESPONDENCE

The Federal Council of Churches of Christ in America recently closed its most successful meetings at Dayton, Ohio, being the biennial meeting. More than 500 members representing some twenty odd denominations were present. The subjects which occupied the center of the stage were Evangelism, Peace and the "New Deal." There were fine and ample representation of our Negro churches present, among whom were Bishops Founchain, Ransom and Gregg of the A. M. E. Church C. H. Phillips of the C. M. E. Church; L. W. Kyle and W. H. Walls of the A. M. E. Zion Church; and many others of other churches. Dr. Jos. Gomez of St. Louis and Dr. Frank Madison Reid of Louisville, Ky., and the Editor of the Christian Recorder also represented the A. M. E. Church; and Dr. Eichelberger of the Young People's Department of the A. M. E. Zion Church; and Dr. W. H. Davenport, Editor of the Star of Zion; Rev. W. H. Talley of the Baptist Church, Indianapolis was one of the colored speakers who ably presented the case of Negro labor. Mrs C. S. Smith and Mrs. L. W. Kyle were among the women who were present. Dr. C. S. Williams, pastor of Wayman A. M. E. Chruch, and Dr. P. S. Hill pastor of Allen A. M. E. Church, our local Dayton pastors royally entertained the visitors at the Biltmore Hotel.

Raps Negro Clergy For Fake Degrees

Protests Giving "D. D." Title to Illiterate Backwoods Preachers

Chicago.—(ANP)—"If back-woods and black-alley preachers with no more than fourth grade education don't stop parading around as 'doctor' and 'D. D.' the public will think that the clergy is nothing but a pretentious flock of loud 'yelling and long-coated ignoramuses,'" asserted the Rev. Owen A. Troy, prominent minister of Chicago, in an interview last week.

The Rev. Mr. Troy is pastor of the Shiloh Seventh-Day Adventist Tabernacle church which conducts a large public medical clinic and an accredited parochial school in addition to its many other activities.

State Laws Protect

"Thte medical profession has its state laws to protect the public against fakes and quacks," the young divine said. "I do not advocate state licensing of ministers, but the various denominations ought to stop ordaining and licensing preachers who aren't capable intellectually or culturally to uphold the dignity of the profession.

Must Make Advancement

"The honorary D. D. degree today is bestowed by univtrsities only after a man has demonstrated mature and meritorious achievement. It requires three or four years' study beyond the B. A. in order to obtain a Ph. D.

"The ministry, if it is to keep pace with the changing times, must constantly make mental advancement just as progressive medical men and teachers do. Then, too, the laymen ought to demand an intellectual and progressive leadership and stop supporting an ignorant and clowning ministry."

Church-1934

General

THE NEGRO PREACHER

Christian Recorder

The Negro Preacher is of African ancestry, but he is strictly an American product. He has lost nearly all of his African thought, or at least so concealed it that it is hard to discover. He believes in a Jewish God and may have Greek, German, Latin, English or other European theology. The way in which he has adapted this to his needs is the marvel of serious students. He still possesses his African temperament and is a wonderful combination of various world elements.

3-24-34 Philadelphia, Pa.

The only practical sociologist the Negro has produced is the Negro preacher. Now do not misunderstand us. We have many M.A.'s, many Ph.D.'s and professors who have a lot of jargon about sociology, but so far we have not heard of any one who has initiated anything of any great practical benefit to the Negro as a whole who surpasses or even favorably compares with the preacher. Too many have written "theses" and "surveys" to suit the white people and begged the whites to subsidize their movements.

But the Negro preacher has been leader and influencer of great social movements growing out of the race and to a large extent independent of, though not opposed to the whites. Let's see.

Although Negro slaves came from various parts of Africa representing different traditions and superstitions, the preacher has welded these into great religious groupings here on these American shores. Six million of these Negroes are organized and work more or less under leadership which these Negroes have themselves chosen. Now there are many smart Negroes who can't organize even their own families who can tell you what to do with the churches. If these fellows were made bishops or moderators, they would break up the organization with their half-baked "white men-made" theories about the Negro Church.

The Negro preacher has shown more understanding of fundamental sociology than any other group we know. He has **done the thing,** not merely theorized about it. Now, he has organized the Negroes in nearly every community in America. Where there is no doctor, there is a preacher. Where there is no lawyer, there is a preacher. Long before there was a teacher there was a preacher. The preacher does not wait for some white supported "foundation" to tell him what to do. He gets his instruction from his own inner desire, from God, and from the people. And even where the "foundations" say he shouldn't go, he not only goes, but succeeds They tell him he has too many "duplications," but they don't stop him. He possesses more than any Negro group that, without which none can succeed—faith in himself, his God his people. He has almost established a new department of sociology, so much needed by school teachers, doctors, etc.—viz. Negrology.

The Negro preacher does not oppose white people. Long before the "race-relations" commissions and "inter-racial" commissions were thought of, the Negro preacher himself was the race-relations commission. In every community in the South, the preacher was and still is, the man who does more than anybody else to preserve decent race relations. Beside him the so-called high-brow commissions are a joke. Don't take our word for it: look at your own community. Who are the contact men between races? Who goes to the judge when Negroes are in trouble; who pleads for better schools, who interprets the Negroes' needs? Of course he has help.

No one can speak for a people who does not know the people. If Negro preachers would stop preaching "goodwill," "peace", the "justice of God", "hell" and "Heaven" there would be hell in this country so far as race relations are concerned. Negroes have been held back from unorganized revolt, from poisonings, conflagrations, murders, by the preaching from the pulpits more than from fear of police, jails, or white power or anything else. The preacher who preaches patience and the eternal justice of God is the oil for the troubled waters of race antagonism.

But the Preacher is no supine pacifist. He is in nearly every community the leader for better conditions for the Negroes. Many curious stories can be told about the Negro preacher's approach to the white man in his treatment of Negroes. The African Methodist Episcopal Church was started not as a Negro church as many think, but as a protest against discrimination on account of race and color.

Recorder 3-1-34 Philadelphia, Pa.

The method of approach of the Negro preacher is sociologically the soundest approach the "race problem" has yet had. It is the approach through the touching of the human heart. While we are not out of sympathy with the political, economic and legal approaches—and the preacher encourages them, we believe that these cannot succeed unless the work of the preacher is well done. After all it is "good will" we need. If the Negroes were as well educated as the whites, but there was no "good will", where would the Negroes be? If we massed the Negroes to vote 100 per cent together, or to buy 100 percent from one another, we would merely make things worse unless this were all on a basis of mutual good will. The Negro preacher is on the right track—preaching good will based not on economics or politics alone, but on religion. And most of the good will between the races grew out of religion as preached in the churches, not out of politics, or economics.

Of course there are many thousands of preachers who do not measure up; there are thousands of mistakes the preachers make, but after all they are far ahead of the race in general.

"Self help" is the only sociologically sound method of racial progress. England with all her culture and blood relation to the Colonies and high pretentions, only oppressed the Colonies; would not give them a square deal. They had to demand it for themselves. And so it has ever been. Our good white friends can never do us any good unless we take the initiative. The Negro Preacher takes that initiative.

The Negro preacher is not only the best sociologist, he is the best psychologist, the best educator, the best business man, the best politician, the race has yet developed.

Jackson, Tenn. Sun
January 15, 1934

COLORED SUNDAY SCHOOL ATTENDANCE

Colored Sunday schools of the city are being urged to start an attendance drive immediately to boost the enrollments of the Sunday schools, it was said today by A. L. Bailey who compiles the report each week of the attendances for The Jackson Sun. The Sunday school of the St. Paul Church has a drive under way at this time and the result of the work is already evident. Sunday morning E. M. Pruitt addressed this Sunday school on "Seeking the Best."

Attendances as reported today are as follows: St. Paul Methodist 198; Liberty Methodist 137; Berean Baptist 117; Macedonia Baptist 90; First Baptist 71; Home Baptist 81; Mt. Zion Baptist 69; New Bethel Methodist 42; New Hope Baptist 41; Salem Baptist 35; Rock Temple Church of God 30; Cumberland Church of Christ 21; Allen Avenue Church of God in Christ 26.

Negro Ministers Meet At Tuskegee Institute

TUSKEGEE INSTITUTE, ALA., March 15.—(Special)—The State Inter-denominational Ministerial Alliance, an organization devoted to promoting the welfare of the ministers in Alabama as a professional group, held its second meeting at Tuskegee Institute, on March 14, with approximately 100 members and a large number of visiting laymen in attendance. The roll call included many of the most prominent leaders in this section of the South.

In the morning session, Dr. W. T. Fales, of the Bureau of Vital Statistics, Public Health Department, gave an illustrated lecture on the importance of the registration of birth, death, and marriage, and emphasized the part the rural minister could play in putting over this program in Alabama. Following this President Moton welcomed the Alliance and assured them that every resource of Tuskegee was at their disposal and would remain so if it aided the promotion of their program.

Brooklyn, N. Y. Eagle

MAR 1 1934

Feeble Churches.

Conditions emphasized in the report of the Institute of Social and Religious Research of New York have been known for some time among all informed members of the Protestant communions throughout the country. There is, according to the report, an excess in the United States "of at least 85,000 feeble churches, which are unable to support the full time services of either a trained or untrained minister."

The report defines a trained minister as a seminary graduate and adds this significant estimate: "The probabilities are that less than a fourth of the Protestant churches are employing seminary graduates on full time, and less than one-sixth are employing graduates of both college and seminary on full time." When the last religious census was taken in 1926 "at least two-fifths and probably as many as one-half (of white Protestant ministers) were not graduates of either a college or a seminary." It is not stated whether conditions have improved in this respect since 1926 or not.

The report concludes that not less than 350 members are needed in a church to provide for the support of a well-trained minister and that only about 10 or, at the most, 13 percent of the Protestant white churches come up to this standard. Conditions in colored churches must be even worse. Obviously in many neighborhoods that are strictly rural the church with a small membership and inadequate resources will have to struggle along as best it can with poorly trained and insufficiently paid ministers rather than invite the alternative of denying the opportunities of worship to the community. After all, the situation in such churches cannot be much worse than it was among the churches of pioneer days.

But perhaps in our cities and towns there are many "feeble" churches that could well be done away with through consolidation with stronger bodies. In Canada a church union has at least partly solved the problem of the feeble church. Brooklyn has witnessed a number of church consolidations, with the prospect of more to come. The movement toward fewer and stronger churches began long before the economic depression made the necessity for it more acute than ever before.

Colored Religious Leader Says Preaching No Longer a Calling But a Profession

Editor Constitution: Back-to-the-farm is a newly coined word nowadays. It represents a movement to get the unemployed people back on our unemployed farms, for it is being realized at last that that is the one sure road to economic recovery. It was unwise for them to ever have left the farms to seek in vain the phantom of war-inflated money. Things are not always what they seem. Seeking riches sometimes makes us poorer. Many got money but lost God in doing so for when the world goes in God goes out.

Over and against the term back-to-the-farm, which I fully indorse, I wish to offer Christian people the word back-to-God. No informed man can deny that in our mad rush for money in recent years we have left God. As in the case of breaking up and leaving our farm homes which many now realize was a mistake, so in leaving God out of our lives is proving to be the greatest blunder we ever made.

There is not that love and reverence for God we used to have. The church house, the worship and services do not elicit the same respect and challenge the highest admiration from us. The spirit does not get the same willing response from us in matters sacred He once received. We have cut Him out and spurned His fellowship. Those who have not bowed their knees to Baal seem to be few and they see the danger just ahead and they are crying like Jeremiah of old, "Oh that my head was a fountain of water that I might weep day and night for the daughters of my people." If the people ever get back to God, the leaders must first show them the way for the leaders, the shepherds are the ones who are scattering God's sheep and have them roaming in the wilderness of desolation and despair. "And there shall be like people like priest, and I will punish them for their ways and reward them for their doings." The same old practice is going on. The people are making their own priests (preachers); "but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."

Are there those so blind as to not see the fulfillment of this prophecy today? They are not only making their own brand of preachers today, but they are making them by heaps—they are piling them up in heaps. It is not the truth of God they want. They want fables and lots of preachers are giving them just that and nothing more. Their ears itch and they get an ear scratcher to preach to them—one who tells them what they want to hear and what they claim they have never heard before. And, mind you, they are like Cain and Joseph's brethren. They do not want a preacher who will condemn their evil lives. Their preacher is cut out by their pattern and made to order. They are carnal-minded and want none other. If the people ever get back to God it will be done by God-sent and God-called men and God does not send out unregenerate men. God calls and qualifies His own. The sinner has no place in God's pulpit and should seek employment in his own master's field.

Sheep feeding is the big idea, not sheep shearing and sheep killing. A dog can kill a sheep but he cannot raise one. The devil can destroy people but he cannot save one. Those who seek to save men and to better their condition have the Christ spirit which the man of God be filled with.

We have in Georgia 5,308 ordained preachers. Less than half are pastoring. But think of what a prospect and power might be found in this large number in calling the people back to God.

(REV.) D. D. CRAWFORD,
Executive Secretary Georgia Baptist Convention (Colored).
Atlanta, Ga., March 23, 1934.

URBAN LEAGUE WEEKLY BULLETIN

(Prepared by Atlanta University.)

For the second successive year the seven institutions of higher learning for negroes in Atlanta are conducting for the advantage of colored ministers and other religious workers a four-week ministers' institution at which these ministers are offered a program of lectures, class discussions and demonstrations covering a wide and useful range of knowledge. This summer the institute is being held at Gammon Theological Seminary and 700 men and women are enrolled. Last year the first of these institutes was held at Morehouse College. Next year, under the policy of rotation, the session will be held at Morris Brown College.

The institute seeks to make available to all irrespective of their denominations and previous academic and professional training, a series of courses in the elements of ministerial training. The 1934 curriculum ranges from a study of the elements of English composition to a series of lectures on the social origins of Christianity, and includes courses in church office organization, hymnology, religious education, missionary education, pastoral theology, rural sociology, recreational planning and religious teaching of the poets.

In several respects the institute is unique. It is the first combined effort of this character attempted in Georgia. Its faculty this year includes 10 men and women from the teaching staffs of five of the co-operating institutions, as follows: Three from Gammon Theological Seminary, three from Morehouse College, two from Morris Brown College and one each from Spelman College and from the Atlanta School of Social Work. Among its registrants are persons from six states, Georgia, Alabama, Tennessee, Oklahoma, Arkansas and Florida. In this student body are representatives of eight different denominational groups, Methodist, Episcopal, Baptist, A. M. E., A. M. E. (Zion) Holiness, C. M. C., Presbyterian and Adventist.

Enrollment.

Georgia naturally has contributed the largest number of registrants, there being 49 enrolled in the institute from 20 cities and towns in this state. Twelve enrolled from Alabama, while one each is registered from Tennessee, Oklahoma, Arkansas and Florida. A number of those registering in the institute came to Atlanta early in June to attend the School of Practical Methods, which was conducted by Gammon Theological Seminary and the board of home missions of the Methodist Episcopal church prior to the opening of the institute, and have not stayed for all meetings of the four-week session. However, about 35 persons are regularly attending the daily classes and lectures.

The significance of the institute, according to President Willis J. King, president of Gammon Theological Seminary, is the fact that men and women of a number of evangelical faiths have gathered together to study how they can best minister to their people and in doing so have laid aside their denominational bias and their sectarian viewpoint. The value of such an experience cannot be overestimated, he believes, and he feels that it will naturally lead to greater tolerance and understanding. The institute, furthermore, provides the underprivileged minister with an opportunity to improve himself not merely as a preacher but as an effective worker in his community. It is for this reason that the institute stresses its work on recreation and program-building and emphasizes the study of rural sociology. It is the objective of the institute, moreover, to help the minister to become a more effective pastor of his church. An informal course in the elements of church organization was given this year, in which the keeping of church records, the creation of a library, the making of church budgets and similar subjects were considered. A lecture course in pastoral theology is being offered, which seeks to create a better understanding of the functions of the pastoral office, of the pastor as a friend and his relations to his church.

Realization of the necessity of enriching the life of the negro minister and thereby that of his people has not been forgotten in the building of the curriculum of the summer school. Two hours a week are being devoted to a study of hymnology with a view of helping pastors to gain a fuller appreciation of the great value of hymns and hymn singing in Christian life and worship. To acquaint the preachers with some of the beauty and power that is to be found in the works of the greatest poets a lecture course in the religious teaching of the poets is being given. Both of these courses are being taught by Dr. John Robert Van Pelt, of Gammon Theological Seminary.

As a basic subject of activity, the men and women who are in attendance at the 1934 institute are studying the life of the Apostle Paul under the leadership of Dr. Charles D. Hubert, director of the Morehouse School of Religion. Supplementing this course, in Dr. Hubert's one week's absence at Hampton Institute, President King has been giving instruction in the history of the Psalms.

Church - 1934

Hebrew Cult.

BLACK ISRAEL

500 Jews of African Descent to Hail New Year Tomorrow

Impressive Services Planned at Harlem Temple of Sect

~~Christian~~ News

By EDGAR T. ROUZEAU.

BACK OF IT all—the veil of incense, the wail of the shofar (ram's horn), the chant, the prayer, the stately procession and the happy greeting, "La Shono Touva"—back of it all is the scholarly dissertation by Rabbi W. M. Matthew of why 500 black Jews will join a milion whites in New York tomorrow (Sunday) in the observation of Rosh Hashona, the Jewish New Year.

And to know the why, one must know the story of Jacob and his twelve sons, as Rabbi Matthew knows it. One must know, among other things, that Jacob and Israel are one and the same; that the twelve tribes of Israel were formed by Jacob's sons, and that Moses led the Israelite nation into the promised land.

The greatness of the Israelites, as long as they remained united, is part of the Rabbi's explanation their rise to wealth and power under King Solomon, the death of the Jewish sovereign and the incessant fights among the tribes. One must know that the tribes were split, that two were driven from Canaan by the other ten. And one must believe, as Rabbi Matthew believes, that the ousted tribes wandered into Ethiopia and settled on the East coast of Africa.

The ten tribes, made weak by the departure of the first two, were conquered by the Philistines. Some say they were scattered, fated to roam the world without a home. Rabbi Matthew believes they lost their identity in the nation of their conquerors. He believes the only surviving Jews were those who went to Africa. That's why, he says, 500 black Jews are worshipping tomorrow. It is only a coincidence that a million whites will do the same.

But whites and blacks all agree on this: Tomorrow at sunset is the beginning of the year 5,695. The celebration lasts from sunset to sunset. The ram's horn will hail the event and the customary memorial services will follow for the dead. After that "La Shono Touva" from one to all. It's the equivalent of the English "Happy New Year."

* * *

THERE IS added significance this time in Rosh Hashona. That is for Rabbi Matthew and his ever-growing flock. It will mark the fifteenth anniversary of the founding of the Commandment Keepers, as the sect is known, and nine Negro rabbis will be here to celebrate the event at their thirteenth annual conference, which will last four days, beginning Tuesday.

The visiting rabbis will help at the services for the new year, starting Monday morning. Rabbi Charles Harell of Cullen, W. Va., will address the flock at the morning service. Monday afternoon Rabbi D. J. Bennett of Media, Pa., will be the speaker, followed by Rabbi Henry Scott of Youngstown, O., Monday night.

A week from tomorrow will be Yom Kippur, the Jewish Day of Atonement, marked by fasting, and again the Commandment Keepers will gather at the Bayis Taefela, or Synagogue No. 1, located at 30 West 129th street. Scheduled for Yom Kippur is the annual immersion of new members in the waters of the Harlem River, at the foot of West 134th street.

* * *

THE COMMANDMENT KEEPERS, according to Rabbi Matthew, was the forerunner of all such sects in Harlem. The group, organized in 1919, received its papers of incorporation the following year as the Commandment Keepers. Rabbi Matthew was the first president, and to this day the only one.

In 1923 Rabbi Mordecai Herman, now dead, organized the Cushin congregation of black Jews. His flock was split by dissension in 1925. Soon his church was merged with the Beth B'nai Avroham (Abraham) movement of Rabbi Josiah Ford, and the Cushin congregation lost its identity.

The Beth B'Nai was a name to deal with until 1929, when Rabbi Herman was haled to court by Rabbi Ford, charged with misappropriating funds. The charge was dismissed, but the incident divided the flock into two camps. Rabbi Ford departed for Ethiopia and Rabbi Herman died, and that was the end of Beth B'Nai.

The record of the years which followed is a record of the growth of the Commandment Keepers. The flock increased from 125 to more than 500. Branches of the church were opened in Brooklyn, New Rochelle and Arverne, L. I.

The movement grew too big for New York and overflowed into Philadelphia and Media, Pa., to Youngstown, O., to Farrell, Pa., to Cincinnati and to Cullen, Va. Foreign branches were opened at St. Kitts in the Virgin Islands, in Puerto Rico and in the Bahama Islands. Rabbi Matthew is the chief rabbi.

* * *

THUS, the year 5,695 will be a sort of home coming at the Bayis Taefela. The candles will flicker and glimmer again. The shofar will be blown, and together the congregation will pray for the souls of the departed.

The leader's voice will be barely audible as he distributes the drops of sweet incense and oils: "If your face be long and troubled, rub it with this oil that it may beam and shine for God." Someone, probably a converted Baptist, may shout, "Hallelujah" from some part of the church. Someone usually does.

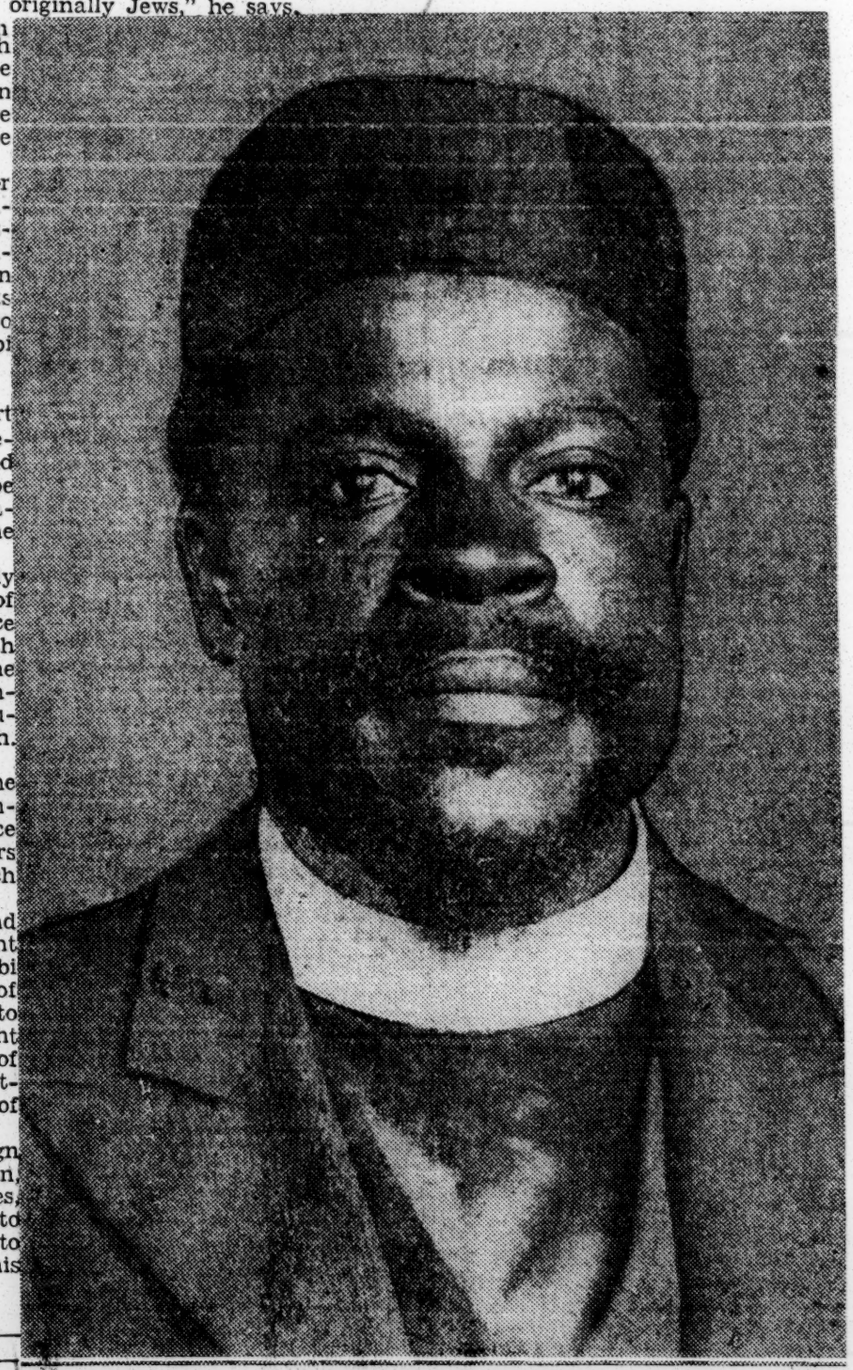
There will be the reading of the laws from the torah, or holy parchment. A deep-toned Hebrew voice will chant the psalm. The followers of Black Israel will turn to each other, "La Shono Touva."

It is the first of the new year, and also the last of the old, the night of accounting. And probably Rabbi Matthew will tell again the story of the deathbed revelations of Jacob to his twelve sons, the story of the flight of the Israelites, the destruction of the pursuing Egyptian army, the settlement in Canaan, and the rule of Solomon 480 years later.

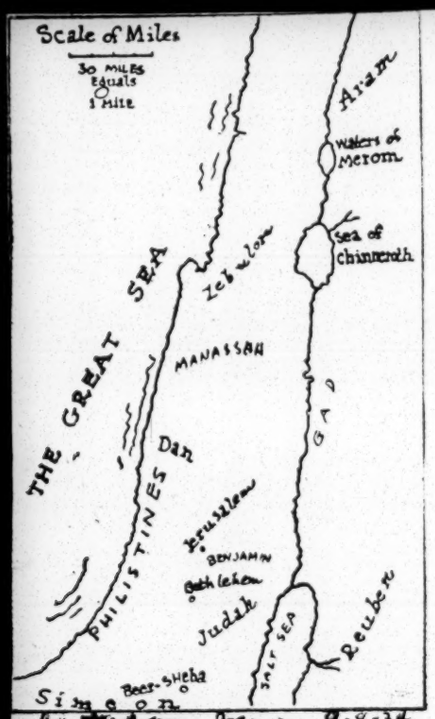
He may trace the ill-fated reign of Rehoboam, son of King Solomon, and the secession of the ten tribes, fulfilling the prophecy of the seer to Jeroboam, whom Solomon sought to kill to preserve his kingdom for his own son.

* * *

BUT WHATEVER Rabbi Matthew—medium-sized, calm, dignified—may say to his congregation, he will never tire of explaining, as he always does to anyone who wants to know, why Christianity does not belong to the Negro. "We were all originally Jews," he says.



Rabbi W. M. Matthew



The Promised Land.

Church—1934

First Bishop

The Rev. Laura L. R. Perry, of 321 East Brambleton Avenue, Norfolk, first bishop and principal adviser of the Perry Community Holiness Church, located at 821 Wilson Road corner Fifth Street, South Norfolk.

The Rev. Miss Perry was ordained an Elder in the St. Marks' Community Church here December 4, 1932. She has been preaching since that time and has gradually inclined to holiness, finally deciding with the assistance of her converts to establish a church of their own in that faith.

The Perry's Community Church sprang from this idea and recently adopted articles of association and organization including a discipline for its guidance and will exist henceforth as an independent church with the Rev. Miss Perry as its leader.

The headquarters and seat of government will be Norfolk. Miss Ruth Brown is church clerk and Miss Ruth Powell is janitress.

BISHOP FULLER RETURNS FROM CONVENTIONS

Bishop W. E. Fuler, head of the Fire and Baptised Holiness church has returned to the city after spending some four weeks out of town holding his annual conference.

The well known prelate held his first conference at White Plains New York, his second meeting in Olivia, Pa., the third in Chicago, Illinois, while the fourth meeting was staged in Johnson City, Tenn.

According to Bishop Fuller, the churches of his denomination are of current economic trends. On this tour of his conferences, he was accompanied by his wife, Mrs. W. E. Fuller and his daughters Ruth and Betty.

The bishop will be leaving in a few days for Wilmington, N. C. where his next conference will convene.

Church - 1934

House of Prayer for all People

'BORN BISHOP' EXPLAINS TITLE OF 'DADDY' AS TRIAL NEARS END

Colored Prelate Claims Biblical Precedent For Calling Woman 'Baby'

BROOKLYN, N. Y., March 15 (AP)—Both sides rested today in the tria of Bishop Charles Manuel Grace Negro head of the sect called th House of Prayer for All People, who is charged with violation of the Mann act.

The bishop testified in his own behalf.

Federal Prosecutor William Cowir who charged that Grace took Minni Lee Campbell, also a Negro, and th mother of a child which she testifie was the bishop's, on frequent trip to Washington, asked:

"When did you become a bishop?"

"I suppose I was born a bishop," Grace replied.

During his examination, Cowir brought into court a young white woman and accused Grace of being the father of her child.

Grace denied the charge, saying that he took the woman's baby from her at the request of one of her friends, and that the infant was now in Philadelphia.

During the trial Grace said he came from Portugal in 1900, founded his organization in Boston in 1921, and now lays chaim to having 200,000 followers.

Title of "Daddy" Explained

Among the Negro men and women called to the stand today was Corine Lowery, housekeeper for Grace at his residence in Washinngton, D. C., the defense asked he what she called the bishop.

"I calls him 'Daddy Grace,'" she said. "I calls him that and all his other children does, too."

Grace, who, on direct examination, said he called the Campbell woman "Baby" in letters to her because there was a Bibical precedent for such a salutation, explained:

"My followers are my children. I always call them 'Baby' or 'Child.' The Bible says, 'These are my children.' I am 'Daddy' to my followers and they are my children."

Grace, who gave his residence as Charlotte, N. C., was again accompanied into the courtroom by a guard of honor, glittering in gold braid ornaments on blue, gray and green uniforms.

Final arguments will be heard in the case tomorrow, when Federal Judge Marcus B. Campbell will entertain motions from both sides.

He Has Tabernacles in Georgia

SAVANNAH, Ga., March 15 (AP)—Bishop C. M. Grace, on trial in Brooklyn on Mann act charges, is the head of a string of tabernacles in the Ogeechee and Gullah section of the Georgia and Carolina coasts and is "Daddy" Grace to thousands of ardent parishoners.

When "Daddy" Grace comes to meeting it is always a special occasion in the local "House of Prayer," so named from the Biblical statement that the Lord will come to earth and establish his "House of Prayer."

The bishop, at many tabernacles, is greeted by the congregation and a carpet, reserved for his use only, is unrolled from his expensive car to the pulpit.

Old-fashioned "shouting," crying in the "unknown tongue" and other emotional demonstrations mark the services.

The tabernacle here is a large wooden building with special seats for white visitors who often attend the "meetings."

Colored Bishop Is Found Guilty

BROOKLYN, N. Y., March 16. (AP)—Bishop Charles Manual Grace, Negro, of Charlotte, N. C., was convicted of violating the Mann act today by a federal court jury.

Judge Marcus B. Campbell remanded the bishop for sentencing on Wednesday.

Church – 1934

International Council of Religious Education

INTERNATIONAL EDUCATIONAL COUNCIL MEETS

CHICAGO, Mar. 1—(ANP)—The International Council of Religious Education, the cooperating agency of 43 Protestant denominations in North America, held its quadrennial convention and annual administrative meetings in the Stevens Hotel at Chicago, February 7 tc 17th. The convention opened with a fellowship dinner in honor of Russell Colgate, the president of the International Council and in recognition of the service of all laymen in Christian religious education. James Eichelberger, Jr., secretary of Christian Education of the A. M. E. Zion Church was one of the speakers at this dinner, which was in the Woman's Club. Dr. Percy R. Hayward, director of Young People's Work in the International Council aiso delivered an address on "Religious Education—Yesterday and Tomorrow." Among the other speakers on the program were: Rufus C. Dawes, O. Cheney, Samuel McCrea Cavert, Mary Alice Jones, Henry Reed Bowen, Paul D. Eddy, Gwendolyn Barclay, Robert N. Hopkins, Hugh S. Magill, Russell Colgate.

Among the most significant actions by the International Council were a proposed new leadership training curriculum and a plan for Christian Youth to build a new world.

Church—1934

M. E.

Old Ship Memorial Book

In 1852, the Court Street Methodist Episcopal Church, South, donated the church building formerly used by its congregation to the colored people of Montgomery and vicinity. It was a day of joy for the slaves of this community when they were told they might have this neat little frame building if they could secure a lot upon which to place it. When this became generally known, a lot was donated and with sufficient donated labor the little church was placed upon it. The lot donated is the one upon which the present edifice stands at 55 Holcombe Street.

During the first 10 years of its history, the Old Ship was cared for by white ministers and presiding elders who were assigned to the work by the bishop of the Methodist Episcopal Church South. The first colored pastor sent to the church was the Rev. Allen Hannon, who served eight years. Since the pastorate of Rev Hannon, Old Ship has been successfully managed by a line of able ministers including the present, the Rev. W. A. Stewart, who is laboring with all his might to rid the church of its present incumbrance.

Although the burden of a heavy debt has been upon the membership for several years and the exodus of colored people to the North coupled with the passing of many of our substantial members have faced us, yet, we have abiding faith in the loyal citizens of Montgomery and of the State of Alabama, that they will help us liquidate this debt.

In order that you may have the opportunity to give, we have instituted a "Memorial Book' that will carry the names of all persons who give $1 or more. Authorized representatives from the church will make the contact.

This effort is undenominational and interracial and we are appealing to our friends, both white and colored, to place your name in our "Memory Book."

This plan has been highly endorsed by Mayor W. A. Gunter, who has also given us Saturday, Feb. 17, as "Old Ship Tag Day." We respectfully ask everybody to wear a tag on that day in honor of the Old Ship Church.

Respectfully,
W. A. STEWART,
Pastor, Old Ship Church.
G. S. KELLEY,
Secretary, Memorial Book.

CONFERENCE BACKS METHODIST UNION BY HEAVY MAJORITY

Commercial Appeal

Only One Negative Voice Raised as Vote Is Cast

5-1-34

GOES TO CONFERENCES

Memphis,

Overtures Made to Negro Branches to Join

SEEK UNION BY 1944

That Would Mark Centennial. Bishop Cannon Makes It Plain He's Sticking—Reaches Session Two Hours Late

BOAZ EXONERATED

JACKSON, Miss., April 30. — Bishop H. A. Boaz tonight was exonerated of charges of asserted "abuse of power" by the episcopacy committee of the Southern Methodist Church. A formal report of the committee's action will be submitted to the conference.

The charges were filed by three ministers. They did not involve "serious charges," according to Chairman Perry of the episcopacy committee, but merely "asserted errors."

BY KENNETH TOLER
Commercial Appeal Staff Correspondent

JACKSON, Miss., April 30.—Mobilization of all American Methodism into one great religious body was approved today by the quadrennial conference of the Southern Methodist Church in almost unanimous vote for unification of the various branches by 1944, the centennial year of the division of Methodism.

Only one proviso was contained in the unification agreement, and that for "such divisions as may properly care for and protect racial and national distinctions and developments."

There was no discussion on the report, its adoption being without a record vote. Only one dissenting voice was raised when the negative votes were called for.

Welcome Negroes

In connection with the proposed federation of the various branches of the church, the conference proposed that the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church consider the advisability of church union, federation, comity and interchange of territory to the end that all American Methodism "may be one."

"We believe, however, that it is difficult, if not practically impossible," the conference proposal read, "to unite the several Methodist bodies without taking into account question of race and nationality."

Dr. T. D. Ellis, Louisville, Ky., editor of one of the church organs, said that "the colored churches are looking to the white churches to keep their people from turning to Communism and Roman Catholicism."

Split Over Bishops' Terms

It was in 1844 that the division of Episcopal Methodism took place as a result of differences of northern and southern members over a question that now confronts the southern branch — retirement of bishops. The northern group contended that a bishop could be retired for unacceptability and inefficiency, as well as for ill health and moral code violations. The southerners held to the belief that forcible superannuation was possible only for ill health and immorality. The unification plan goes back again to the annual conferences, which defeated it once.

A movement is now under way to enlarge the retirement causes by this conference, growing out of the recent case of Bishop James Cannon, Washington, who was accused but acquitted of alleged election law violations.

Agitation for retirement of Bishop Cannon at this conference has been met by the official with the assertions that his health is in good condition and he has no charge of any nature filed against his character. It is believed that the enlarged causes, as recommended by the college of bishops, will be approved before any definite step is taken to remove Bishop Cannon from the college.

Cannon to Stick

In answer to the reported movement that he voluntarily resign his high office, Bishop Cannon said: 'I will certainly not resign."

Although he was five days late for the general conference, Bishop Cannon was given no recognition by either Presiding Bishop U. V. W. Darlington this morning or the conference delegates when he strode to the platform in the City Auditorium about two hours after convening of the conference. He took a seat among the bishops.

Upon adournment, a few friends of the bishop came to the platform and greeted him with congratulations. There was no great outpouring of delegates to shower Bishop Cannon with greetings or felicitations of brotherly love.

Mrs. Cannon, who arrived here his morning, accompanied her husband from the conference hall to their hotel. The bishop's wife is some years younger than he.

Bishop Cannon declined to discuss his Washington court case, other than to state that he had already covered it in previous statements.

" Iwill not discuss the case in my address here," Bishop Canon said. "I will not discuss personal matters."

Daniels' Greeting

In connection with the unification report, Josephus Daniels, church leader and ambassador to Mexico, wired the conference his approval of such a plan.

"May I venture to hope that this conference will advance not only the unification of all branches of our church but also strengthen the unity of the chudch militant," Ambassador Daniels wired from Raleigh, N. C., where he is vacationing.

Continuation of a commission on unification, composed of five bishops, 10 ministers and 10 laymen, was given conference approval, with instructions to report its results to the 1938 coference.

Approval of the unification proposal must now be given by the annual conferences of the church, which must register a three-fourths vote in favor. The 1922 conference approved the proposal, but in 1925 the annual conference failed to give it the necessary three-fourths support.

May Leave Pacific

An apparent withdrawal from the Pacific Coast was seen in two reports adopted today. One closes the San Francisco headquarters of the church publishing house, and the other stops the publication of the Pacific Christian Advocate.

An issue that will involve conferences in Tennessee, Alabama, Kentucky and West Virginia, was brought to the conference floor, but final action delayed. It proposes to hold conference lines within the borders of one state, thereby preventing overlapping territories or two states being in the same conference. This vitally affected the Tennessee conferences, as parts of several are in other states.

Immediate passage of the proposal was opposed by J. Mack Jenkins of the Memphis Conference.

Appointment of a committee to study union of church boards was announced by the college of bishops, membership on the committee being as follows:

Clerical—H. M. Andrews, Montgomery, Ala.; W. F. Dunkle, Tallahassee, Fla.; G. C. Emmons, Los Angeles, Cal.; Fred H. Peeples, Jackson, Tenn.; John W. Pearson, Huntington, W. Va.; C. E. Peeple, Greenwood, S. C.; M. T. Plyler, Durham, N. C.; Paul Q. Quillian, Oklahoma City, Okla., and E. L. Woolf.

Lay—Miller S. Bell, Milledgeville, Ga.; J. C. Jackson, Owensboro Ky.; Paul S. Haley, Oakman, Ala.; J. R. Porter, Clarendon, Texas Mrs. George S. Sexton, Jr., Shreveport, La.; Mrs. J. W. Spivey, Waco Texas; W. R. Webb, Bellbuckle Tenn., and L. W. Wells, Richmond Va.

Celebrate In Baltimore

It was decided to hold the sequicentennial celebration of the founding of the Methodist Episcopal Church in America at Baltimore Oct. 10-14. It was at Baltimore that Episcopal Methodism was organized 150 years ago.

A resolution seeking creation of a committee to launch a correlated church-wide program of advance all lines, moral, social and economic, during the coming quadrennium, was offered by Dr Albert D. Betts, of St. George, S. C., and referred to the committees on msisions and education with a recommendation that they prepare an early report.

The proposal described by its authors as being of "much significance," would authorize the appointment of a 48-member committee, each annual conference and mission being represented, to promulgate the program.

Literary Digest
MAY 19 1934 N.Y.

Southern Methodists Back Church Unity

"New Wesleyan Awakening" Urged; War, Economic Injustice, and Low Moral Standards Denounced, and Temperance Board Abolished at Conference

WHEN Bishop Warren A. Candler rapped the gavel to call to order the twenty-second quadrennial General Conference of the Methodist Episcopal Church, South, at Jackson, Mississippi, he signaled, also, his own passing from that body as an active Bishop. Seventy-seven years old, he was honorably retired at the end of the conference. In fifty-nine years of service to his church he has seen an old order give way to a new, with his own eyes always to the front.

On this historic occasion, for himself, and his church, he looked down into the upturned faces of 500 clerical and lay delegates and 2,500 guests representing 3,000,000 members of a church which has kept pace with the times and made history on its march. New Dealers, all, even if they didn't specifically say so, they looked more to the morrow than to the day just gone. Jackson gave them a traditionally hospitable reception, and the enterprising Jackson *Daily News* added to its laurels with a special Methodist edition.

"New Wesleyan Awakening"

For the retiring senior member of the College of Bishops it was a beginning, not an end. Still upright and firm of voice, he acknowledged the acclaim. The fruit of his labor was ready for his hands—the movement to unite Methodism in a ring around the world is gaining pace, and a new social creed is coming into effect.

Spiritual heir of the great Bishop Charles Betts Galloway, Warren A. Candler was born in Georgia on August 22, 1857. While still a lad, he was graduated with high honors from Emory University. He entered the ministry in 1875, at the age of eighteen. He has been pastor, presiding elder, college president, missionary secretary, and, since 1898, a Bishop. His people know him as a gentleman of the old school, deliberate in his choice, but firm in his convictions.

Two other Bishops also were retired on account of age—Bishop Collins Denny of Richmond, Virginia, who will be eighty years old this month, and Bishop H. M. DuBose of Nashville, Tennessee, who is seventy-five.

The opening day of the conference was marked by an exchange of felicities between the President and the conference. The episcopal address, read by Bishop John M. Moore, challenged the church to a campaign for a million new members and to a "new Wesleyan awakening." Pronouncements were made against war, economic injustice and a low standard of morality.

The conference took a significant step in abolishing its general Board of Temperance and Social Service, headed by Bishop James Cannon, Jr. This action was taken under the heading of an economy program which contemplated general church board consolidation. At the same time the conference ordered that all future pronouncements made in the name of the church "on great social questions of national or international importance must be made through a collaborative statement of the College of Bishops, rather than through individual boards." The activities of the Board of Temperance and Social Service were transferred to three existing groups—the Board of Lay Activities, Nashville, headed by Dr. W. P. Few of Duke University; the Board of Christian Education, Nashville, headed by Bishop E. D. Mouzon of Charlotte, North Carolina, and the College of Bishops, of which Bishop Mouzon now becomes the senior member.

Another important change was the raising of the educational requirements of young ministers to four years of college work and providing that candidates may be admitted with two years of college work only by a two-thirds vote. The conference decided to continue the "life-term" episcopacy, as against a suggestion that the terms of [illegible] be limited to specific periods.

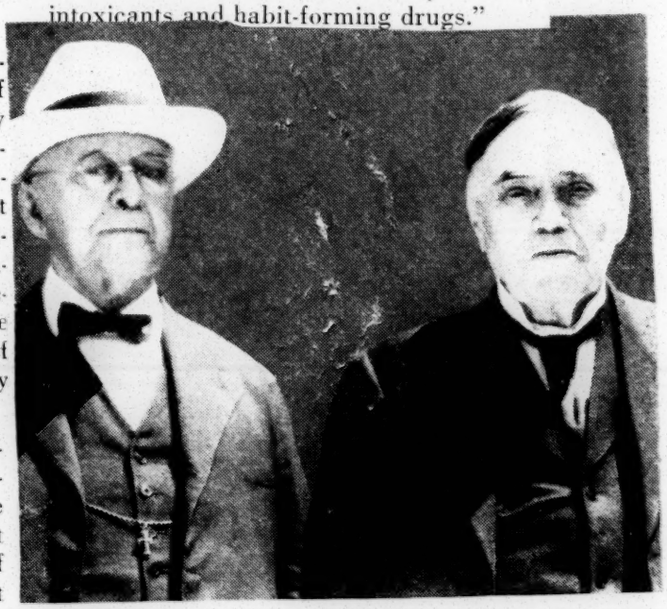
Applause and shouts of approval reverberated as a proposal for the unification of all Methodists was almost unanimously adopted. The growing sentiment for unification received an impetus from a telegram from Josephus Daniels, Methodist layman of North Carolina and now American Ambassador to Mexico. "May I venture to hope," Ambassador Daniels telegraphed, "that this conference will advance not only the unification of all branches of our church, but also strengthen the unity of the church militant."

Under the plan approved by the delegates, a commission of five Bishops, ten ministers and ten laymen will treat with the Methodist Episcopal Church, from which it was separated in 1844 over the issue of slavery, and the Methodist Protestant Church, for a general unification by 1944. The conference proposed, too, that the various Negro Methodist churches consider the advisability of church union, federation, comity, and interchange of territory, to the end that all American Methodism "may be one." It was believed impossible, however, "to unite the several Methodist bodies without taking into account question of race and nationality." The commission will report the result of its negotiations at the next quadrennial conference.

The conference set the stamp of its approval on a resolution offered by Dr. William P. King, editor of *The Christian Advocate* (Nashville), approving the action of the United States Senate in ordering an investigation of the activities of the munitions manufacturers in furthering sentiment for war.

Southern Methodists Dry

The new social creed adopted by the forward-looking conference declared against child labor, for a shorter working week and day, a living minimum wage, protection of women in industry, unemployment insurance, old-age insurance, the right of organization by employees and employers, collective bargaining, a fairer distribution of wealth and a better deal for tillers of the soil. The creed does not mention the New Deal by name, but they are fundamentally the same. The conference came out also for repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies, and for the building of a world cooperative order. Southern Methodism is still dry, and there was a paragraph in the report for the "protection of the individual and society from the social, economic and moral waste of any traffic in intoxicants and habit-forming drugs."



© International

Bishop H. M. DuBose, of Nashville (left), and Bishop Warren A. Candler, of Atlanta, who are retired for age by the Methodist Episcopal Church, South. Bishop Collins Denny, of Richmond, is also retiring

M. E.'s Favor Brotherhood, but Balk on Intermarriage

ALBION, Mich. — Six hundred young white people, members of the Methodist Episcopal Church, gathered at Albion College during the past week for a series of conferences, boldly attacked the "race problem," coming out strong for interracial brotherhood, but placing their disapproval on intermarriage.

Miss Juanita [illegible] Jackson, of Baltimore, president of the City-Wide Young People's Forum, of that city, led the group discussions on race relations.

Following the parleys, the group adopted a resolution which declared:

"We will treat those of all races as our equals and brothers and will oppose all forms of racial discrimination in social, religious, educational, and public situations. We'll give our best efforts to the cultivation of interracial friendships."

In the discussions centering around racial problems, many of the young people stated that they had begun to realize that members of other races were their equals and that they were willing to cultivate interracial friendships if they did not lead to interracial marriage.

Apparently oblivious of the dishonor imposed upon colored women by the male members of the white race, some of the young people asked whether laws against intermarriage were not conducive to better race relations and a stronger society. However, it was agreed that this question would be left to the individuals concerned.

Many of the questions disclosed that the interrogators already had fixed opinions about intermarriage. Some of those who favored brotherhood believed that the offspring of interracial unions were weaker, physically and mentally, than the so-called pure bloods.

Church-1934

M. E. (South.)

DR. TOBIAS TELLS SOUTHERNERS OF NEGRO HOPES

JACKSON, Miss., May 24 — Addressing the General Conference of the Southern Methodist Episcopal Church (white), here at the Municipal Auditorium, Monday evening, Dr. Channing H. Tobias, New York fraternal messenger from the C. M. E. Church told the southern churchmen. "You cannot consistently permit a man to live in a Ghetto and at the same time count him a failure when he finds it impossible to make of himself a Shakespeare or a Milton."

Dr. Ivan Lee Holt, in speaking of Dr. Tobias, said, "In my city of St. Louis, there is assembled the General Conference of the Colored Methodist Episcopal Church. That conference is holding its sessions in a church which bears the name of one of our finest and most consecrated laymen, Richard M. Scruggs. The name of the church is Scruggs' Memorial and during the day of his life on earth, Richard Scruggs was one of the most devoted laymen southern Methodism in St. Louis ever knew. We are reaching the closing hours of this General Conference session, but no matter how crowded maybe our calendar, nor how busy we are, we always have time to pause and listen to the representatives of the Colored Methodist Church. And I take very great pleasure therefore, Bishop Smith, in presenting to you, and through you to the conference, Dr. C. H. Tobias, the fraternal messenger of the Colored Methodist Church."—(Applause).

An audience of three thousand heard the distinguished New Yorker say, in part: "I am glad that this General Conference nas gone on record condemning mob violence as a disgrace to any nation and urging the church to lead in a movement to blot out lynching. While I believe tremendously in legal procedure to curb mob violence, I think it is equally important to put emphasis upon respect for human personality whether it be black or white in all the relationships of life.

"Whether in international or inter-racial relations, it is always ignorance on the part of one group of the essential work of the other group that breeds disrespect. Therefore, we shall never be rid of a problem like disrespect for law and violence to personality until something happens early in the minds of the young. It is highly encouraging to note that white youth in the high schools and colleges of the South are showing evidence of willinnegss through study and contact to hear something of the worthwhile achievements of Negroes. It will take a long time for this spirit to percolate down to the masses but the fact that the process is beginning shows promise of ultimate realization.

"My contacts through platform service at such places as Southern Methodist University at Dallas and Texas Christian University at Ft. Worth convince me that the white youth of the South is ready for a forward movement in the inter-racial brotherhood and I appeal to you Christian leaders of the South to make the pathway to this goal easy."

Following the address by Dr. Tobias Smith, who was presiding, said in tribute to the speaker: "Last fall when the St. Louis Conference was in session, the representative of the Church to which Dr. Tobias belongs, addressing that Conference, said that the Southern Methodist Church had had but one child and she was a little colored girl. Dr. Tobias comes back from the household established by that daughter tonight to the home of the mother. And you are at home, Dr. Tobias. We count you as one of us, and because of the excellence of your own character and the brilliance of your achievements you have brought honor and distinction not only to your college, your church and your race, but to all the Southland, which looks upon you with pride and gratitude (applause) as an exemplification of the high type of Christian manhood which may come as a result of right relations between the races and the influence of the spirit of the Lord Jesus Christ. We bid you God speed as you return to your people. Give them our love and our good will." The members of the conference arose and applauded.)

The address by Dr. Tobias was made the first special order at the evening session despite the crowded calendar. The audience listened with rapt attention and at other intervals interrupted with loud and prolonged applause.

Methodism on Fence in Race Issue Stand

BALTIMORE—Although many persons voiced their disapproval of existing racial conditions in America, the Sesquicentennial of Methodism closed without a clear cut statement against such evils, Saturday.

The nearest approach made to a statement of this nature was in the second resolution submitted by the committee on findings, and adopted by the body assembled.

This resolution urges the promotion of peace among the nations of the world, and suggests that the prediction of peace by the prophets of old is not an impossible thing.

Bishops on Committee

The findings committee consisted of Bishop Edwin Holt Hughes, white; Bishop Edwin D. Mouzon, white, and Dr. John Calvin Broomfield, white.

A strong pronouncement was issued against the sale and drinking of intoxicants. The statement declares that there is no reason for a moral retreat in the present day.

It advocates abstinance for the individual and prohibition for the nation, and brands the repeal of the Eighteenth Amendment as an experiment with a legalized evil that has wrought dire disaster.

Unity Urged

A major effort to bring the M.E. Church, South, the M.P. Church and the Methodist Episcopal Church into one body is being urged by a resolution accepted in the final session.

The period of celebration in connection with the sesquicentennial does not end until December 31, according to announcement made by members of the findings committee.

Four years from now, 1938, the bicentennial of the founding of Methodism in the world will be celebrated.

SYRACUSE, N. Y.
POST STANDARD

AUG 5 1934

NEGROES OFFER PROBLEM IN BID ON CONFERENCE

Discrimination Against Any of Delegates Opposed by Methodists

Only the question of satisfactory arrangements for the accommodation of Negro delegates is preventing Syracuse from making a strong bid for the general conference of the Methodist Episcopal church which will be held next spring.

This obstacle was disclosed yesterday by Harold M. Day, manager of the convention bureau of the Syracuse chamber of commerce, in announcing that a conference delegation would be in Syracuse September 5 and 6 to inspect accommodations the city has to offer as a convention city.

Mr. Day, in conjunction with Chancellor Charles W. Flint of Syracuse university, Stephen P. Groner former general secretary of the Y. M. C. A., and Rev. Dr. Lloyd E. Foster pastor of First Methodist Episcopal church, has been making strong efforts to have Syracuse designated as the conference city.

Whether they will be able to meet the requirements of the church in regard to the accommodation of Negroes is problematical. Co-operation of hotels is being sought.

Discrimination against the Negro delegates created strong feeling during the last conference of the church, held in Atlantic City, and resulted in passage of an ironclad resolution against discrimination or segregation of such delegates in future convention cities.

The resolution directs that the general conference shall meet only in cities where hotels sufficient in number to accommodate its delegates, shall in writing agree to meet the following conditions:

No segregation of specific groups in room assignments.

No discrimination against any delegates in the use of hotel entrances, lobbies, elevators, dining rooms and other hotel services and facilities.

Special instruction of hotel employes by the hotel authorities regarding the inter-racial character of the conference and the treatment of all delegates with equal courtesy.

The conference, which lasts several weeks, draws several thousand persons besides 625 official delegates

Church – 1934

Moorish Temple of America

Negro Disciples Of Mohammed Meet In Georgia

AUGUSTA, Ga.—(AP)—With Koran under arm, 150 Negroes who say they have been "good" Islamites for a year or more, have begun a campaign to Mohammedanize the local Negro population.

The group meets three times a week in a room of a dilapidated residence, called the Holy Temple. Benches are fashioned from unfinished pine. Draped over the pulpit are an American flag and the red, star-centered banner of the Moorish Temple of America.

The Sabbath is observed on Friday.

A picture of Noble Prophet Drew Ali, assertedly the founder of the faith in America, hangs prominently from the temple walls. The picture shows the prophet in full Mohammedan regalia — fez, linen trousers and shawl and sash.

Sister Mary Bey, rotund local Mohammedan leader, classifies the prophet as follows:

"He's the reincarnation of Mohammed, the only living prophet of Allah, the father of the universe, love and truth. The earth is his foot-stool. Blessed be his name."

Speaking of herself, Sister Mary said: "I am the highest type of civilization."

She said "bey" is the international name given officers of the Mohammed church, while subordinates append "ele" to their names.

Persons of another faith are barred from the services.

"It would be beyond my jurisdiction to allow one of another faith to attend one of our services," she said. "We don't care to co-mingle."

Members of the temple wear turbans during services.

Birmingham, Ala., News
December 25, 1934

Negro Disciples Of Mohammed Meet In Georgia

AUGUSTA, Ga.—(AP)—With Koran under arm, 150 Negroes who say they have been "good" Islamites for a year or more, have begun a campaign to Mohammedanize the local Negro population.

The group meets three times a week in a room of a dilapidated residence, called the Holy Temple. Benches are fashioned from unfinished pine. Draped over the pulpit are an American flag and the red, star-centered banner of the Moorish Temple of America.

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Members of the temple wear turbans during services.

Augusta, Ga. Herald
December 24, 1934

Congregation Starts Drive to Mohammedanize Negroes

Group of 159 Islamites Declare They Have Grown That Large in Less Than Year

BY BILL BORING

Increasingly large numbers of Augusta negroes are renouncing "hard shell" Baptist and other favorite faiths and swearing allegiance to Allah.

With Koran under arm, 150 darkeys who say they have been "good" Islamites for a year or more, have begun a campaign to Mohammedanize the entire local negro population, because "we're bound to it".

The group meets three times a week in a room of a dilopidated Pine Street residence, called the Holy Temple. Benches are fashioned out of unfinished pine. Draped over the pulpit are an American flag and the red, star-centered banner of the Moorish Temple of America.

The Sabbath is observed on Friday.

A picture of Noble Prophet Drew Ali, assertedly the founder of the faith in America, hangs prominently from the walls of the temple. The picutre shows the prophet in full Mohammedan regalia—fez, linen shawl and trousers, and sash.

Sister Mary Davis Bey, rotund local Mohhammedan leader, classifies the prophet as follows:

"He's the re-incarnation of Mohammed, the only living prophet of Allah, the father of the universe, love and truth. The earth is his footstool. Blessed be his name."

Speaking of herself, Sister Mary said:

"I am the highest type of civilization."

She said "Bey" is the international name given officers of the Mohammed faith, while subordiante officers append ',Ele" to their names.

Questioned about attending a service, she said:

"It would be beyond my jurisdiction to allow one of another faith to attend one of our services. We don't care to co-mingle."

Members of the Temple wear turbans during services. On the streets they wear identification buttons, bearing an engraving of a crescent and star above the word "Allah".

National Convention of Gospel Singers.

Church - 1934

Gospel Singers End Best Convention

Defender
8-11-34
Chicago, Ill.

Five busses and two automobiles filled with Gospel Singers from the Gospel Choirs of the various churches of Chicago headed by the National Officers, Thos. A. Dorsey, national president; Magnolia Lewis Butts, vice-president and Theo. R. Frye, treasurer, left Chicago Tuesday morning, July 24, enroute to St. Louis, Mo., to attend the National Convention of Gospel Choirs, Choruses and Singers in its second annual session.

The singers from Chicago were met in St. Louis by a large delegation of Gospel Singers from Detroit, Cincinnati, Des Moines, Flint, Inkster, Mich., Joliet, East St. Louis, Ill. and St. Louis. The delegates and about 200 visiting singers filled the spacious auditorium of the First Baptist church, Cardinal and Bell Sts., to listen to the elaborate pre-convention program which had been arranged by the splendid local committee of St. Louis, headed by Gus A. Evans, I. J. Johnson and J. B. Harris. From this event straight through to the close of the convention the church was filled with enthusiastic listeners as well as the many gospel singers who had assembled to put over the program.

Prof. Dorsey

Among the highlights of the convention was the Annual Sermon delivered by Dr. J. H. L. Smith, pastor of the Ebenezer Baptist church of Chicago. Rev. M. W. Robinson of the Revelation Baptist church of Cincinnati, Ohio, sang "Amazing Grace! How sweet it sounds." The music was Rev. Robinson's own arrangement and he was accompanied by James Goodall. Rev. J. E. Moppin preached the Dedicatory sermon; J. F. Neal gave an address on Music; H. S. Green, J. L. McClain and N. E. Hosley spoke on "Negro Music."

Praise Soloist

Among the soloists who deserve special mention for their meritorious work done during the convention are: Mrs. Artelia Hutchins and Miss Ruth Hutchins and Vance Mitchell of Detroit; Magnolia Lewis Butts, Sally Martin, Odessa Benjamin, Annie Edge Jackson, Annie Sommers, Emma L. Jackson, Roberta Martin of Chicago; Wm. Smith, Grace Barner, Rev. M. W. Robinson of Cincinnati; Nellie Odom, Mrs. Gus A. Evans, I. J. Johnson of St. Louis; the Four Fryes from the Ebenezer Baptist church of Chicago.

Two of the most important items of business transacted was the establishment of a Junior Department to the National Convention with Miss Roberta Martin as National Supervisor; and the establishment of a Scholarship Fund and the setting aside of a special day during the year for every Gospel Choir of the convention to hold a special service to raise money for the Scholarship Fund. The following national officers were elected: Thos. A. Dorsey, national president; Magnolia Lewis Butts, 1st vice president; Artelia Hutchins of Detroit, 2nd vice president; Gus A. Evans, St. Louis, Mo., 3rd vice president; J. B. Harris, East St. Louis, 4th vice president; I. J. Johnson, St. Louis, 5th vice president; Lucile Jones, Chicago, recording secretary; Charlettie Green, corresponding secretary; Grace Barner, Cincinnati, financial secretary; Mrs. J. E. Simms, Detroit, chaplain; Theo. R. Frye, Chicago, treasurer; Mabel Hamilton, Cihcago, national accompanist; Ruth Hutchins, Detroit, asst. national accompanist; Roberta Martin, national supervisor of the Junior Department; Sallie Martin, national organizer.

The next annual session of the National Convention will be held in Cincinnati, Ohio. The Mid-Winter Board meeting will be held at the Ebenezer Baptist church, Chicago.

Church -1934

National Council of Methodist Youth.

Methodists Form New Youth Body

Convention at Evanston Leads to Organization of Council—Adopt Pacifist Stand—For and Against NRA

(Special Correspondence)

CHICAGO, Sept. 7.—What is our present world situation? In the midst of that situation, what is the task of creating a Christian society? And what is the task of creating Christian personality? What are the resources and methods available for building a new world in terms of persons as individuals and society as a whole?

None of these questions was completely answered when the National Council of Methodist Youth met in the First Methodist church of Evanston, Ill., Aug. 30 to Sept. 2. But the 1,012 delegates, coming from all parts of the country by almost every method of transportation, including hitch-hiking, made a start. The result was a set of resolutions that, for range of subjects and for detailed suggestions for action, stands alone even in these days of many resolutions. More than that, the frank facing of these questions resulted in plans for carrying forward the work of the council through a continuation committee and for more councils, both regional and a national, that will tone up the lives of Methodist youth, if a new movement does not actually emerge.

Adopt Pacifist Stand

The resolutions, according to Hayes Beall, a student at Yale divinity school and president of the council, "become the magna charta for a new Christian youth movement embracing all Methodist youth, who now stand ready to cooperate with all other Christian youth in an aggressive attack on the ills of our day." How ready they are may be judged from such statements as these: "In accordance with our Christian convictions, we declare our intention neither to sanction nor participate in any war for any purpose whatsoever. . . . As Christians we are unalterably opposed to all types of military training, voluntary or compulsory. We, therefore, declare our sympathy with all conscientious objectors. . . . We believe that, before permanent peace can ever be achieved, the present economic system must be changed to a cooperative commonwealth. However, in the meantime, we will give our lives to the creation of a world of brotherhood and peace. . . .

"We will invite members of other races to share in our experiences in our institutes, district conventions, conferences and local church meetings. . . . We condemn the practice of setting up a differential wage system in the NRA whereby Negro workers receive lower wages than the standard minimum wage level. . . . We are in favor of legislation by the United States government to put oriental races upon a quota basis similar to other nationalities. . . .

"We condemn capitalism, with its unemployment, selfish competition, and waste which inevitably accompany it. . . . We condemn the system on economic, ethical and Christian grounds. . . . We approve of the new deal in so far as it seeks to insure collective bargaining to labor and to increase purchasing power. . . . We deplore the methods of the new deal in destroying food and clothing in the face of starvation and nakedness. We commend the new deal for its good objectives, and criticize it because it does not attack the root of the dilemma, the profit motive. . . .

"We are opposed to violence as a method of settling disputes. . . . We advocate the promotion of a youth and adult educational movement in our local churches upon the subject of consumer's cooperatives and upon the causes and cures of economic depressions."

Albert Day, Kirby Page Speak

In the speeches and discussions that led to the formation of such conclusions, the theme of the council, "Working with God for a New World," was always in the fore. "Are these the dreams and hopes of God, or are they a mere gossamer web spun out of our own brains?" Dr. Albert E. Day of the Mount Vernon Place Methodist church, Baltimore, Md., asked us in his keynote address. He presented the need for a new economic world, a new political world, a new ecclesiastical world, a new moral world, and a new international world. The council was ready to agree with his answer that those are God's dreams, and with his statements: "We must work with God for a new world, if we are to work with him at all" and "We must work *with* God if there is to be a new world." Dr. Kirby Page, speaking on the question, "What Shall Christian Youth Do about War and Peace?" and again on, "The Task of Christian Youth in Building a Christian Economic Order," bore down heavily on the importance of looking at both tasks from the religious viewpoint. He said: "A conference that deals with the problem of property must be a religious conference, if it is to be of any value."

Dr. Regina Westcott-Wieman of the University of Chicago and Dr. Clarence Tucker Craig of Oberlin theological seminary made clear, what most of the delegates had suspected, that changed persons are necessary before we are to have a changed world. The need for divine grace was emphasized by Dr. Craig when he said: "Christianity is not a religion of what we can do for God, but the good news of what God has done and is doing for us. Until God has done something for you, you cannot do very much for him."

Along with the resolutions from which we have quoted samples these others were passed: "We affirm our belief in God, the Father of all men. We affirm our belief in Jesus Christ and his power and program to redeem the individual and society. We affirm our belief in the Holy Spirit as sufficient as a dynamic for Christian living. We affirm our belief in the church as an institution offering the opportunity for Christian fellowship and highest spiritual development. We affirm our belief in the Bible as a record of man's progressive experience with God. We affirm our belief in the kingdom of God as realizable in the here and now through the incarnation of the spirit of love in our individual and social living."

T. OTTO NALL.

Methodist Youth Boycott Cafes With Color Bars

Baltimore, Md.

EVANSTON, Ill. — (ANP) — A new day in race relations was ushered in by the 1,004 young delegates to the National Council of Methodist Youth, assembled at the First M.E. Church, last week.

Miss Juanita E. Jackson, of Baltimore, was elected national vice-president.

These delegates, coming from 42 states, representing 18,000 Methodist youth organizations, took the most advanced stands on racial discrimination ever taken by a large youth group.

Races Live in Dorms

For the first time in the history of Northwestern University the colored and white delegates lived together in the dormitories there.

Learning of racial discrimination in Evanston restaurants right at the door of the council which was proposing to work out means of bringing about brotherhood, as well as a new social and economic order, a group of young white delegates brought the matter before the steering committee.

A committee was appointed to investigate the conditions, and a survey of twenty restaurants in the vicinity where delegates were eating meals, revealed that only four did not object to serving colored people.

Boycott Initiated

Immediately upon learning the results of the investigation a boycott was planned and announced on the floor of the council, and the following resolution was passed:

"We, as Christian youth, working together with God for a new world, believe that the present racial discrimination in restaurants, drug stores and eating places right at the door of our council constitutes one of the greatest barriers to the realization of our goal.

Christian Brotherhood

"We are convinced that our general objective of Christian brotherhood becomes real only as we face specific situations and live up to that ideal; therefore be it

"Resolved, That the 1,004 delegates of the National Council of Methodist Youth patronize only those establishments which practice no racial discrimination."

The delegates further decided that as for the restaurants and eating places in the area not surveyed by the committee, they would make their own investigations. When going into these places, they agreed to ask the managers first, whether they objected to serving colored people. If the managers indicated they did, the delegates and their friends would then walk out. As a result of this procedure, six other places were found which did not have racial bars.

Scottsboro Case

Asserting their knowledge of the unfair treatment that has been accorded the nine Scottsboro boys by the Alabama courts, the council went on record demanding a retrial of the entire case. They urged that racial animosity not be used to inflame the minds of the jury, that no racial discrimination be shown in the selection of the jury. In the event of the denial of a retrial, the council resolved to send a resolution to the governor of Alabama urging that he pardon "these nine victims of injustice in a so-called Christian state."

The council further recommended that young Alabama Methodists combine with other youth in activities to secure justice for the nine boys.

The New Deal

The council further condemned the system of setting up wage differentials in the NRA, based upon race, and resolved to send a resolution to Gen. Hugh S. Johnson urging that this practice be eliminated. A resolution of appreciation and co-operation will be sent to John P. Davis, chairman of the joint committee of the NRA, who is discovering, exposing and fighting these discriminations.

Anti-Lynching Bill

The Costigan-Wagner anti-lynching bill was unanimously endorsed and resolutions will be sent to the Senate and to the President of the U.S.A., urging its immediate passage in the next session of the legislature.

DePriest Resolution

The DePriest resolution was endorsed and the council resolved to send a resolution to the chairman of the house rules committee urging the immediate investigation by the committee appointed under the DePriest resolution for the abolition of racial discrimination in restaurants supported by the Federal government. The council further resolved to never hold meetings or conferences, either local or national, where there is any racial discrimination.

Good Will Promotion

In further resolutions bearing upon racial problems, the council pledged its members to get acquainted in their own communities with minority groups for the purpose of promoting good will; condemned newspapers, the radio and motion pictures for presenting distorted views of minority peoples.

It pledged support to the Urban League and the N.A.A.C.P., urging each member of the council to join and to try to obtain the memberships of five others.

It condemned residential segregation and discrimination in Methodist institutions, and called upon the central office to provide a continuation plan to enable Epworth League chapters to establish contact with members of other racial groups if the local communities do not have such groups for the study and practice of interracial co-operation.

After the Methodist Youth Conference

SUCH a conference as the Methodists held at Evanston early this month gives rise to two lines of reflection. On the one hand, the gathering again made clear the enormous opportunity which youth still presents to the churches. Despite all that has been said—much of it truly said—with regard to the indifference of the younger generation, the coming together of this throng of young people shows that there is still a great body of youth inside the life of the churches, eager to work there, and expecting to remain there. The young people who managed to reach Evanston came from all but two or three states; they gave up part of their vacations to come; practically all of them paid their own way. They did not come as critics of the churches. As a matter of fact, they seemed far less concerned with and critical of the ecclesiastical order than were the attendants at the youth conventions which took place a decade ago. But on the other hand, if such a conference shows that there are still hosts in the rising generation who are eager to work inside the churches, it also raises the question as to what the churches will do with them. These Methodist youth—as a glance at their resolutions summarized in the news columns of this issue will show—are not revolutionaries. They can hardly be called even radicals. But they do expect and demand that something happen. Particularly they expect that life in the church shall mean participation in an effort to change the nature of society. It may be impossible to classify such a company under the terms usually applied in the present social turmoil, but one thing they certainly are not—they are not static. What was shown at Evanston to be true of Methodist youth is undoubtedly equally true of youth in most of the other denominations. It places before the churches a limitless opportunity, but it requires of the churches evidence that the vitality and courage (are the two the same thing?) have not gone out of them.

A Summons to Negro Youth

By CHARLES LACY WARREN

Two Gammon students attended the Council of Methodist Youth in Evanston. To them the gathering was very significant. One of these students, Mr. Charles L. Warren, ably evaluates the spirit and outcome of the Council as a challenge to Negro youth who, under divine guidance, it is hoped, will respond with the fullness of their strength.—EDITOR.

THE 1012 delegates who attended the National Council of Methodist Youth at Evanston, have made a contribution which church leaders will not ignore. They have made history, but their work is only begun. They came from all sections of the country. Eager were they to front the many perplexing problems of the present day. It was very evident at the outset that all the problems could not be discussed in the time allotted for the meeting but there was a common interest in inter-racial good will.

No participant in that significant gathering could have remained through the lecture periods, the panel discussions, and the group discussions without receiving some lasting impressions. First of all, it was primarily a gathering of thinking, purposeful, high-minded youth. The adult delegates (thirty-five years of age or over) were in the minority. Secondly, their conclusions were made only after thoughtful deliberation and discussion. Their resolutions were far-reaching in significance, striking at the very heart of vital issues being confronted today.

Significance to Negro

The deliberations and resolutions of the Council had specific significance to the Negro. There is no favorable future for any one racial group as such. The time is rapidly passing when we can honestly say that any particular advantage or privilege is fore-ordained primarily for a certain group. The goal of creating a New World could never be realized unless the barrier of race discrimination is removed.

A portion of the preamble adopted by the council is of great importance. It reads, "We affirm our belief in a Christ-like God who in his wisdom and power is interested in all peoples of the earth, regardless of race, color, economic class, nationality, or any other difference. We do believe that the kingdom will be most surely advanced when there is Christian cooperation instead of selfish competition; international good will and peace instead of distrust, fear and war; universal brotherhood instead of racial hostility.

We must have a program based on facts and not fiction, with Christ as center. This was brought home very forcefully recently. A rainy day revealed the small material achievement of the Institute in the past. The classes are held in an abandoned ten-year-old mud the kingdom of God will never come if we continue to live on earth contrary to the teachings of Jesus Christ.

The significance of the Council, especially to Negroes, was in the fact that the Negro must make his greatest contribution as an individual in particular and not as a race in general. In all the deliberations of the council very little thought, if any, was given to a race getting ahead but that something had to be done relative to the economic, social and religious condition of our world. To this end the delegates gave their serious thought.

Surmounting Barriers

For the Negro delegates present, the Council should serve as an aid to surmount the barriers of color so that they might become an integral part of American society, whether industrially, religiously or politically. The Negro delegates were accepted as integral parts of the council circle. They were given a part on the program and their contributions were of interest and usefulness.

The contribution made by Miss Juanita Jackson was of vital interest to the Council. It was interesting to watch a young personality so effectively at work in the task of making a new world. Her interest and enthusiasm warranted her the office of Vice-President of the Council. The work of Dr. Percy L. Julian, of DePauw University, was important in the pre-council organization and as discussion group leader. The share the Negro delegates had in the council was obvious. They entered into the discussions eagerly for they realized that the total social set-up was drastically wrong and needed to be changed. And here they had found an earnest, intelligent, congenial Christian group with whom to work toward the end of constructive change.

Whether many of the resolutions pertaining to race discrimination will be put into actual practice remains to be seen. But we do have this significant point of which the delegates are aware. It is the conviction that a new world can only be realized when there is Christian cooperation

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Church -1934

Presbyterian.

THE TWENTIETH ANNUAL PRESBYTERIAN WORKERS' CONFERNCE

By Rev. L. B. West, D. D.

The Twentieth Annual Workers' Conference of the Unit of Work for Colored People of the Board of National Missions of the Presbyterian Church, U. S. A., was held at Johnson C. Smith University, Dr. H. J. McCrorey, President, February 6 to 9, 1934.

Dr. J. M. Gaston, Secretary of the Unit, presided over the meetings of the Conference. The weather was the best in many years. The attendance was large, 214 registering from eleven States. Led by Dr. and Mrs. McCrorey, the University family did everything possible for the comfort and convenience of the delegates. The people of the community threw open their homes and helped to entertain the Conference.

Devotional Period

Each day's work was begun with a season of devotions. Inspiring songs were sung, fervent prayers were offered, and heart-searching and helpful messages were delivered by the following speakers: Rev. T. B. Hargrave, Synodical Evangelist; Rev. J. B. Barber, Chattanooga, Tenn.; and Rev. W. C. Hargrave, Rogersville, Tenn.

Bible Hour

The big feature of the Conference was the Bible Hour, conducted each day by the Rev. W. L. McEwan, D. D., of Pittsburgh, Pa. Dr. McEwan's messages were simple, scholarly and Biblical. In his clear and forceful manner, he held the attention of his hearers as he unfolded the truth of God's Word, and applied it to present day life and problems. In his opening message he made a plea for earnest prayer on the part of believers. His second message dealt with "Presbyterianism and Evangelism." The Presbyterian Church is essentially an evangelistic Church. Dr. McEwan delivered an unusually interesting discourse the third time he spoke on "The Tolerance and Intolerance of Jesus Christ." In his fourth sermon Dr. McEwan pictured the boldness of Peter and John as given in the 4th chapter of Acts, and declared that if Christians would be more courageous in this day evil would not be so bold. His closing message showed clearly how God works in the life of every one of His children to perfect that which concerns them. God will take care of His own. It is always a benediction to have Dr. McEwan come and bring these uplifting and far-reaching sermons.

Staff Members

The Conference was delighted to have present several of the staff of the Board of National Missions, who brought words of greetings and delivered messages of encouragement. Dr. H. N. Morse, the Administrative Secretary of the Board, thrilled the Conference as he outlined the Program for the Church of Today. Dr. John M. Somerndike, Secretary of Sabbath School Missions, made a profound impression on the Conference as he recited the accomplishments of the Sabbath School Missionaries during the past year. Dr. A. B. McCo[illegible] Supt. of Sunday School Mi[illegible] sionaries, also spoke interestingly on the work of the missionaries. Miss Edna R. Voss, Secretary of the Unit of Schools and Hospitals, stirred the Conference in her comprehensive presentation of Progressive Education. Mrs. Agnes B. Snively, Field Representative, delighted the Conference as she told of the great work of the women of the Church. Miss Marjorie E. Wellborne Smith, Field Representative, who spoke on Woman's Night, made a strong plea for the proper instruction of our youth, not only to win them for Christ but to hold them in the Presbyterian Church. Dr. A. B. Keeler, of the Unit of Buildings and Property, was present and spoke on the department which he represents.

Topics pertaining to the work of the Church and School were ably presented as follows: The Spiritual Crusade, Rev. T. B. Hargrave, Little Rock, Ark.; The Young People's Hour, Rev. A. H. George, Knoxville, Tenn.; Health Problems, Mrs. A. S. Clarke, Cordele, Ga.; The Day School, Mrs. M. A. Sanders, James Island, S. C.; Industrial Education, Rev. H. W. McNair, President Fee Memorial Institute, Nicholasville, Ky.; Educational Policy and Program, Rev. H. S. Davis, President Mary Potter School, Oxford, N. C.; Recent Developments at Barber-Scotia Junior College, Dean L. S. Cozart, Concord, N. C.; The Place of the Junior College in the Development of the Church, Dr. C. E. Tucker, President of Swift Memorial College, Rogersville, Tenn. Not only did these topics receive masterly treatment from those who handled them, but lively and helpful discussions followed. The addresses on several of these topics will be published.

The Community Center and the Parish Plan

The Conference listened with keen interest to the Rev. Jesse B. Barber as he recited the splendid results which have occurred through the Newton Community Center which is conducted in Chattanooga, Tennessee. Rev. Barber is pastor of the Leonard Street Presbyterian church. The Center ministers to the needs of the community in many ways. Dr. W. J. Nelson told of the success of the experiment of the Parish Plan on his field, the Goodwill Presbyterian church, near Mayesville, S. C. This church has a membership of nearly 700 and is surrounded with several missions.

Women's Night

One night was given over to the women of the Conference. An interesting program was rendered. Mrs. G. W. Long, President of Atlantic Synodical, presided. The four Synodicals were represented with addresses as follows: Catawba, Mrs. W. L. McNair; Canadian, Mrs. H. M. Stinson and Mrs. J. D. Stanback; East Tennessee, Mrs. J. F. Whitley; and Atlantic, Mrs. J. R. Pearson. Others taking part on the program were Mrs. H. L. McCrorey, who graciously extended words of welcome; Mrs. Franklin Gregg, who read the Scripture; Mrs. H. W. McNair, who offered the prayer, and Mrs. H. F. Anderson, who rendered an instrumental solo. Mrs. Snively and Miss Smith represented the National Board. Musical numbers were given by the University Quintet, Barber-Scotia Glee Club, Coulter Academy Quartet, and Prof. T. A. Long, organ, and Prof. T. B. Faulkner, piano.

Special

Dr. H. L. McCrorey gave a minute and glowing account of his attendance as a delegate to the World Alliance of Presbyterian and Reformed Churches which met in Belfast, Ireland, in the summer of 1933. Dr. and Mrs. McCrorey represented our Church at this meeting.

Mrs. G. W. Long, of Cheraw, S. C., informed the Conference of her connection as a member of the Inter-racial Committee and the activities that are being carried on among the Negroes and whites of the South for a better understanding between the races.

Music

Music always has a big place on the program. Apart from the congregational singing, led by Rev. A. H. Prince, the following contributed much: the University Chorus and Quintet, Barber-Scotia Glee Club and Coulter Academy Quartet. Prof. T. B. Faulkner directed the big University choir. Dr. T. A. Long presided at the organ. At the piano were Mrs. R. W. Boulware, Mrs. H. F. Anderson, Mr. R. A. Carroll, Miss Aileen Grier, and Mrs. Louise Barber Foster.

Committees

The following committees were appointed:

Resolutions—Dr. C. J. Baker, Chairman; Dr. A. W. Rice, Mrs. H. M. Stinson, Rev. W. I. P. Roseborough, Rev. F. C. Shirley, Mrs. Lillie Harris, Dr. J. D. Martin and Rev. H. T. McFadden. The Committee, through its Secretary, Rev. Shirley, read a fine set of resolutions which were approved.

Necrology—Dr. S. D. Thom, Chairman; Revs. G. E. Caesar and H. F. Anderson and Drs. H. Wilson, M. J. Jackson and W. L. Metz. As Dr. Thom read the list of those who had passed into the great beyond during

Course. An abundance of mu-nembers of the quintet were: sical ability among the faculty Mesdames Villa G. Warren and was displayed in the very de-Marjorie B. Carter, first sopra-lightful program which was os; Miss Rebecca Gray, second rendered by them, and this tal-oprano; Miss Thelma Jones ent, awakened by a desire to nd Mrs. Gladys R. M Combs, thus culturally serve the com-altos.

munity, blossomed forth in a The guest-artist for the con banner befitting the occasion. ert was Mrs. Burdell Sullivan

The program was a varie Anderson who appeared in the one, being composed of voca losing number of the program, and instrumental compositions which was Concerto In G by from both classic and leading Mendelssohn. Mrs. Anderson modern composers. It opened played the solo part, with Mrs. with the majestic prelude in Tutt playing the orchestral part Minor by Rachmannoff in an the second piano.

brilliant two piano arrangement. Despite the inclemency of Two other piano duos, namely, ain. Dr. H. C. Miller; Southern Valse Caprice by Spross, and Virginia, Rev. T. A. Robinson; the well known Juba Dance and Birmingham, Dr. A. W. were on the program. These pi- Rice.

no duos were played by Miss The Advisory Committee are: Edna Gilliard and Mrs. Rosa C. Dr. T. J. B. Harris, Mrs. R. W. Tutt. Because of their unusual Boulware, Rev. J. W. Mahoney, arrangements two twelve hand Rev. H. S. Davis, Mrs. A. S pieces, "Les Syphles," by Bach- Clark, Dr. G. W. Long, Dean man and Bizzarie by Pagnoncel- L. S. Cozart, Dr. H. P. Wilson li, added much charm and Rev. A. H. George and Rev delight to the program. Misses J. B. Barber.

Louise Laney, Josephine Allen, Edna Gilliard, Mercedes Doug-lass, Mesdames Rosa C. Tutt, and Julia Ford were the per-formers of these twelve hand selections. The skillful playing of piano quartet arrangemen of Invitation to the Dance by Weber and the very popular Poet and Peasant by Suppe by Misses Laney, Allen, Doug-lass, and Mrs. Ford brought much applause from the audi-ence.

Perhaps the high spots on the program were the contributions of the female quintet who de-lighted the audience with their encores. Generous applause followed their singing of the group, "Venetian Love Song," by Nevin and "The Bells of St. Mary's" by Adams. They were forced to respond with an encor after their second ap-pearance when they sang the classic, "My Mother Bids Me Bind My Hair," by Hayden. The encore was "On the Road to Mandalay" by Speaks. The

CONFERENCE OF COLORED WOMEN TO MEET IN COLUMBIA IN JUNE

Mrs. M. L. Carroll, as president, and Mrs. J. D. McDowell, as secretary, of the Woman's Auxiliary of the Synod of South Carolina, of the Presbyterian church, have begun preparations for a big conference of colored women to be held at Columbia, the second week in June.

Delegates will be there from all over the state, and they will hear a fine program of information and inspiration, including Bible study, Sunday school methods, nursing, sanitation home making and community work. Outstanding speakers of both races will be heard, and the state health department will send to the conference some of its best instructors and speakers. The delegates will be housed and fed at Bendict college, where the conference will be held.

The colored women chosen as delegates to the conference will each have an expense of $9 at Columbia for the week, and their funds for this purpose will be raised generally by white churches cooperating in the big conference.

This is an important part of the work of the woman's auxiliary of the Presbyterian synod of this state, of which Mrs. M. L. Carroll has been president for several years, with its headquarters here in Yorkville, on that account.

Florence, S. C., Herald

NEGRO PRESBYTERIANS HOLD ANNUAL MEETING

The 60th annual session of the Colored Cumberland Presbyterian church, which opened at the Florence Bethel church Thursday, came to a close Saturday after the activities of six boards of the church during the past year had been reviewed.

Rev. H. W. Mack, moderator of Nashville, preached the opening sermon. The Lord's supper was administered by Rev. A. B Thompson and Rev. R. H. Goodloe. Prof. J. I. Hill, of Texas, and Dr. Edington, of Tennessee, were clerks and Rev. A. B. Thompson, of Youngstown, O., presided.

The negro women's board of missions opened its meeting at the colored Baptist church on West Alabama street Friday morning with Carrie Welborn, of Birmingham, presiding.

Charleston, S. C., News & Courier
May 28, 1934

CITY AUDITORIUM MAY BE ACQUIRED

Officials Propose a Trade for Negro Church Near George St. Pool

FACES CALHOUN STREET

Zion Congregation Would Be Given a New Structure. Court Action Begun

Charleston may acquire a new municipal auditorium and community center adjacent to the George street swimming pool, under plans being considered by Mayor Burnet R. Maybank and other city officials.

The new city property would be created through the remodeling and general renovation of the large building now occupied by the Zion Presbyterian church, at 123 Calhoun street, just east of Meeting. The building is a three story structure. The lower floor would be remodeled to provide locker rooms and other facilities for the municipal swimming pool. The upper floors would be rebuilt into a large auditorium, seating several thousand persons, with smaller side rooms.

The church lot fronts 116 feet on Calhoun street, and is 220 feet deep. Acquisition of the property would provide an adequate entrance to the swimming pool, which now is reached through a narrow alleyway south of the waterworks property.

Church Needs Repairs

The church property in recent years has fallen badly into disrepair, because the congregation has shrunk considerably, and has been in poor financial shape.. At the present time, some of the windows are missing, the roof leaks, and the building needs other repairs. The building also has a heavy assessment of paving taxes outstanding against it.

In exchange for the building, which the congregation apparently is unable to maintain, Mayor Maybank and the ways and means committee of council has offered to build for the congregation a smaller wooden building on some lot now owned by the city, upon which all paving assessments have been paid. This would put the congregation in a new building which it probably would be able to maintain. The plan, however, has been opposed by some members of the congregation, and for this reason, litigation was started last week by the trustees for the property in the court of common pleas before Judge William H. Grimball.

As set forth in the petition of the trustees, the grounds upon which the building is located and the building itself were deeded by Robert Adger on June 6, 1859, to the Zion Presbyterian church, in trust.

Conditions of Trust

The trustees now are John B. Adger, William S. Allan, S. Elliott Welch and Augustine T. Smythe and the action has been instituted in their behalf. One of the conditions of the trust, they set forth, is that the congregation must dedicate it to religious instruction, according to the order, discipline and doctrine of the Presbyterian church of the United States, commonly called the Old School Presbyterian church.

Another condition of the trust is that the congregation shall and will "repair and keep in repair and insure and keep insured at a reasonable fair valuation all the buildings." The failure of the congregation to comply "well and faithfully" with these conditions results in the forfeiture of its rights to the property, under the trust.

The trustees set forth that the building has fallen into disrepair, that it is not adequately protected by fire insurance, and that there is owing on the property $1,930.83 in paving assessments, plus interest. They mentioned the offer of city council, and say that the trustees have held a conference with the congregation and pastor setting forth the advantages of this offer. Conferences also have been held with city officials and with a committee of the congregation attempting to do all that could be done to work out a fair basis of exchange, the trustees said in their petition.

Sold for Taxes in '33

The congregation, however, after consultation at several meetings, refused to accede to the plan, and said that it could procure funds to pay the paving assessments. Since that time, the petition said, the congregation has been unable to obtain the necessary money "and are doing nothing for the redemption and saving of same for themselves."

On August 7, 1933, the petition asserted, the property was sold by the city in satisfaction of paving taxes, and must be redeemed by August 8, 1934, or all title to it will be lost.

The trustees said that the stand of the congregation, together with the inability to secure funds to free the church of debt and put it in repair, leave them helpless in fulfilling their trust "without the aid and instructions of this court." They, therefore, prayed that Judge Grimball issue an order directing A. J. Clement, clerk of the session of the church; the Rev. H. W. Pratt, of Columbia, clerk of the Presbyterian Synod of South Carolina and Joseph C. Barbot, clerk of council, to show cause why a master in equity, should not be named to take testimony and "decide what should be done in the premises."

Hearing on Saturday

Judge Grimball granted the petition, and has directed the interested persons to appear before him at 10 o'clock Saturday morning to show cause why the matter should not be referred to Frank K. Myers, master in equity, for the taking of testimony.

In discussing the matter yesterday, Mayor Maybank said that it was his understanding that the congregation is now about sixty members, and that it is impossible for a congregation of that size to maintain such a large building.

For the protection of the holders of the city paving bonds, the city was obligated to advertise and sell the building for taxes, he said, and it was then that the city hit upon the plan of reaching an agreement with the congregation whereby the city would take over the building and give the congregation a new, small church.

Unless the paving assessment is paid before August 8, the city is compelled by law to take title, which would mean that the congregation would be without a church.

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THE AFRO-AMERICAN PRESBYTERIAN COUNCIL

IN SESSION AT THE WASHI NGTON STREET CHURCH, READING, PA., OCTOBER 11-14.

By Thomas J. B. Harris, Exec utive Secretary, N. Y. City

The Afro-American Presbyterian Council of the North and West convened in its fortieth annual session with the people of Reading, Pa., on the above given date. This session was notable in many respects. An over kind Providence smiled upon us and gave us ideal weather. Reading is the fourth city in size in the State of Pennsylvania and is noted for its various industries. Six different industries are carried on there. For this reason the people of Reading have not suffered as severely from unemployment as those in some other sections.

The feeling between the races seems to be very cordial and fraternal and it stands among the few cities in the nation as an example or racial good will and fellowship. It had been 20 years since Council met here and the people of the church and community were eagerly awaiting our coming. Washington Street church is among the oldest of our church organizations, being 111 years of age, and is a pride to the people who constitute its membership, many of whom can trace their ancestry back to the persons who were the founders of the church.

On the organization of Council the Rev. Wm. Holloway, D. D., the pastor of the entertaining church, was chosen as President; Mrs. Lillian E. Johnson, of St. John's church, Detroit, Michigan, was selected as temporary clerk, and Mrs. Lucy A. Green, of Princeton, N. J., and Elder George T. Hawkins, of West Chester, Pa., were voted into office as members of the Executive Committee.

The business of the Council then got under way, and from this point the work of the organization moved without a single hitch. Welcome addresses were extended to the body by Donald Palmer, chairman of the Board of Trustees, for the local church; for the churches of the city by Rev. Matthew Hamlin, of Bethel A. M. E. church; for the Presbytery by Dr. Harry S. Ecker, pastor of Olivet church, and for the city of Reading by His Honor Mayor Heber Ermentrout. The Rev Leslie A. Taylor, of Plainfield N. J., responded for the Council.

Evangelism, Church Extension, Christian Education, Social Service, Men's Work, Women's Work and Stewardship were the subjects that challenged the minds of the delegates who had assembled for inspiration and new ideas and methods of work. The leaders in the discussions were: Dr. Glasco, Rev. Geo. C. Ashton, Dr. Holloway, Mrs. Hester B. Lee, Dr. Imes, Elder P. Hawkins, Wendell P. Imes, Mrs. A. E. Bennett, Mrs. W. Mae Harris, Mrs. Florence Mabry, and Mrs. George J. Evans.

Rev. Fairley reported on the State of the Country, being assisted by Rev. H. R. Tolliver and Rev. Thomas E. Montouth.

Dr. Colbert presented his report on Statistics which showed that the churches were holding their own and making gains.

The report on Necrology, presented by the Executive Secretary showed that two persons had passed since the last meeting: Mrs. Mary Carroll Glasco, wife of Dr. B. F. Glasco, of Pittsburgh, Pa., and Mrs. Irvin W. Underhill, Jr., in Cameroun, West Africa, and wife of our beloved missionary.

Two addresses were delivered to the group assembled: the first by Dr. John W. Lee on "Forty Years of the Council;" and the second by Mrs. M. E. Ritzman, of Albright College, Reading, Pa.

The Friday night social feature was, as usual, a gala event. This annual reception to the ministers and delegates serves as an occasion for good fellowship. This joyful session was directed by Dr. Imes, the congenial pastor of St. James church. We think before many more years this gifted divine will qualify in the class of Mark Twain. But our good friend Bennett by no means made a poor second. Music was furnished by the church orchestra.

Council endorsed the Wagner-Costgan Anti-Lynching Bill and commended it to the churches for like action. A contribution was made to the N. A. A. C. P. to help further their activities in our interest.

The worship services were conducted on a very high level. Dr. Colbert, pastor of Grace church, Baltimore, Md., delivered the annual sermon at the opening of the Council on account of the absence of Rev. Coleman, of Detroit, Michigan, the retiring President. Dr. Colbert spoke on "The Voice of the Trumpet."

Sunday morning the Council worshipped in the Olivet church of which Dr. Ecker is pastor. We were joined in this service of worship by Dr. Ecker and his congregation. Dr. Glasco was the speaker for the morning service and he rose to the height of the surroundings and in his usual and forceful way spoke to the subject: "What Will Solve the Church's and the World's Problems?" After a very clear analysis of the many things that have been tried unsuccessfully he pointed out that a proper adjustment of man to God was the solvent.

At the evening hour we again returned to the same edifice augmented by the same congregation and there communed together in the final service of the day. The Rev. A. E. Mitchell gave the communion meditation and conducted the distribution of the elements, assisted by Dr. C. B. Allen and Rev. E. A. Bennett and the elders of Washington Street and Olivet churches. Nothing like this had been seen before in Reading. It was the forecast of a better racial understanding with the Christian Church taking the lead.

Dr. and Mrs. Holloway are doing a fine work at Reading. Dr. Holloway has tied up the work of his church to the community's needs. Opportunities in civil, educational and political life are being opened and the social application of the gospel is being practiced. Council expressed its thanks to him and his fine people for every care and consideration shown during our brief stay. They were tireless in their efforts to make us comfortable.

As a sidelight we might say no one seemed happier than Rve. E. A. Mitchell, of Philadelphia, because he had his bride with him. Well, that was a justifiable reason.

We missed the presence of Drs. L. B. Ellerson, Chas. S. Freeman, Chas. A. Ward, Jas. G. Carlile and Milton Thompson. Dr. Ellerson is improving, as also is Dr. Freeman.

Council adjourned to meet with the Tabor church at Washington, D. C., October, 1935.

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REPORT OF COMMITTEE ON RESOLUTIONS AT THE WORKERS' CONFERENCE

(A paper adopted at the Workers' Conference held in the University Church at Johnson C. Smith University, Feb. 6-9.)

Mr. Chairman and Members of the Workers' Conference:

In all ages the affairs of the Church have claimed the thought and attention of the leading people of the world. The Church, whatever may be its shortcomings, through its organizations and activities, has been and ever shall be the greatest rectifying and moving power in the world.

Through the missionary operations of the Church, wrecked and lost souls are being constantly sought and brought not only into the visible Church, but to the feet of him who gave his very life for the salvation of mankind.

In these times of unrest, turmoil and uncertainty the Church is being subjected to severe criticism by its opponents; they say it has lost its power, its missionary zeal is on the wane, it no longer speaks with its ancient authority, it deals only in vague generalities. These opponents for the most part are the worshippers of the material and secular in life. We must, however, keep in mind that material things are not lasting. Crowns and thrones have perished, kingdoms have risen and waned, but the Church still abides because it is built not upon material but spiritual values which alone are eternal.

In view of the above, we, the members of this Conference, do here and now pledge our renewed allegiance to our Heavenly Father and rededicate and reconsecrate our lives to the common task of pressing forward in our efforts of seeking the lost and building them up in the knowledge of our Lord and Saviour Jesus Christ.

We are grateful to God that he has blessed us with this type of Conference where we are permitted to gather from four Synods, seventeen Presbyteries and hundreds of churches, for the purpose of discussing vital problems in the field of church work that confront us from day to day.

We have been profoundly impressed with this the 20th annual session of the Conference and express our deepest appreciation to our Executive Head, Dr. J. M. Gaston, and those associated with him in the formulation of such a comprehensive and far reaching program that has engaged our attention during this week.

We give our hearty endorsement to the Parish Plan of Church Extension, which has been discussed at length in this session of the Conference. We believe the plan has real merit and will mean the dawn of a new day in the life of our churches on the Southern field. We express our thanks to Dr. W. J. Nelson and Dr. G. W. Long for the information given from their fields where the plan has been put into operation. Because the plan is new to us and because it will take some time for our present leadership to evolve the idea further, because our educational units will need time to adjust their curricula to provide adequate training for those desiring to render such service, we recommend that the Plan be gradually incorporated by the Department of Missionary Operations on our Southern field.

We have listened with profit to the explanation of the work being done at Newton Community Center in Chattanooga, Tenn., as presented by Rev. J. B. Barber. It is our opinion that the project has proved its worth and that a limited number of community centers should be set up in some of the three numbers. "The Be St. Mary's," "The Old Rel and "No Hope Beyond," sung by members of the lon Four, and they were received by the audience.

On Wednesday evening, 21, members of the fa met in the Music Room their regular monthly me The Poet, Countee Cullen the topic for discussion. member present gave his orite poem by Cullen. George Washington idea carried out in the beautifu delicious ice course. The were Washington hats, with cherry candy and Dean Caldwell and Miss I were the host and hostes the occasion. James W Johnson's works will be the ic for March.

February is indeed a mon birthdays of noted p Wednesday night, Febr 28, 1934, the Delta X ga birthday party in honor of C. E. Tucker. The club pre ed Mrs. Tucker a felt pillo Delta X colors, maroon gray, and a lighted birt cake. Mrs. Tucker was the cipient of many wishes many more happy birth The club colors were car out in the decoration and course. The club is sponsc by Prof. R. E. Lee, and Mi Ross and Bonham.

Students of Swift prese daily programs treating subject of the Negro in his during the week of Febru 12. The program was unusu interesting because it brou to light a number of very teresting facts about the N in America. All department the college had a part in program.

The programs presented Negro in literature, art, mu inventions, and mathemat Students who witnessed programs now realize that Negro scholar has a very fer field of research in the inve gating of historical Ne themes.

The Swift College Clu Chicago, sent 25 dollars o College February 12. An al nus is a product of an inst tion; no institution is grea than its alumni. There are types of alumni. One type i graduate whose love for school is exhibited every t someone carelessly throws slur at her or in any way tr to belittle any activities t she engages in.

The other type of a gradu is the one who shows his lo ty morally, financially, and every way possible. This alu nus builds his future and li in such a way that he exem fies a worthy product. His terest, encouragement and nancial backing are worth e ulation. The Swift Club Chicago is certainly compos of alumni of the second typ

Rosenwald Day was observ during the mid-day chapel se vice, March 2. The members the faculty presented a pr gram on some phases of th work of the Tennessee Neg Schools. Dr. W. C. Hargrav was in charge of the exercise The program was as follows

1. Negro National Anthem
2. Prayer.
3. "An Appreciation of Ju lius Rosenwald"—Dr. W. Hargrave.
4. "What Other Philanthro ic Funds Have Done to Ai Schools"—Dean Caldwell.
5. Song—"Swing Low, Swee Chariot."
6. "Tennessee Elementar Schools"—Miss Ruth Bonham
7. Tennessee's High School Prof. R. E. Lee.

times of economic, financial, moral and spiritual rehabilitation of the country and the world we sorely need the practical and very prayerful application of the religion of Jesus, especially the practice of the Golden Rule and the principles of the Sermon on the Mount in the matter of Race Relations; for lynching is still prevalent; industrial discrimination is still being practiced, we still face the problem of unequal educational opportunity and lack of justice in the courts.

The Conference is unanimous in its opinion that the rich ripe, and deeply spiritual messages that have been brought to us by Dr. W. L. McEwan mark the high spot of the Conference. In an age of doubt, and discouragement, in a period of cynicism and pessimism in an era of skepticism and paganism, these messages have come as a bracing tonic to enable us to press on to the mark of the high calling which is in Christ Jesus our Lord.

As we come to the close of this Conference, the most significant of all that we have held, we feel that it would not be amiss to make one or two suggestions that we feel will

not only conserve the rich heritage of the past years of the Conference but will make it more fruitful and beneficial in the future:

1. That more time be given for discussion of some of the more vital problems related to the work on the various fields.

2. That a Committee on Findings be appointed at each Conference, whose duty it will be to digest and crystallize this thinking of the Conference, and present such findings in compact form to be used as reference material for the members of the Conference during the year.

3. To prevent a mental lag near the close of the Conference we suggest placing on the program one or two periods during the Conference for social and recreational activity.

In closing we desire to express our sincere thanks to President McCrorey and his very efficient staff of co-workers for the splendid manner in which they have provided for our every need during our stay here.

To the families in the city of Charlotte for their spirit of hospitality in opening their doors for the housing of some of the members of the Conference;

To Dr. L. B. West and Rev. A. H. Prince for the fine manner in which they performed the secretarial duties of the Conference;

To the ladies of the Conference for the program rendered on Wednesday night;

To Dr. H. N. Morse and Dr. J. M. Somerndike for the refreshing and timely messages which they delivered to us:

To Dr. J. M. Gaston, our genial presiding officer and Secretary of our Unit; Miss Marjorie E. W. Smith, and Mrs. A. B. Snively, his loyal co-workers for their untiring efforts in making the Conference a success, and for their wise planning in not only keeping the Conference alive during these times of depression, but keeping it on a plane where it is registering a steady increase in attendance;

To any others not mentioned above who have in any way contributed to the success of the Conference or to our comfort while here.

Finally, "Supreme above all our desire to render thanks to the Great Head of the Church for His protecting and directing power, for His Spirit of Love which broods over our troubled hearts and minds during these uncertain times and reminds us that we are first of all Brethren of a common Lord. With a new sense of our dependence upon Him we go forward to the further work which awaits us in the Master's Vineyard."

Most humbly and respectfully submitted,

J. D. MARTIN,
A. W. RICE,
MRS. H. M. STINSON,
H. W. McNAIR,
F. C. SHIRLEY, Sec.
W. I. P. ROSEBOROUGH,
MRS. L. B. HARRIS,
H. T. McFADDEN,
C. J. BAKER, Chairman.

New York Times

MAY 30 [illegible]

MERGER APPROVED BY PRESBYTERIANS

Cleveland Assembly Adopts Proposal Over Opposition of Fundamentalists.

AMENDMENTS REJECTED

Issue Will Be Acted On by Second Group at Session in Oxford, Ohio.

Special to THE NEW YORK TIMES.

CLEVELAND, May 29.—The General Assembly of the Presbyterian Church in the United States of America voted overwhelming today to approve the plan of merger with the United Presbyterian Church of North America, proposed by a joint commission of the two denominations.

Expected opposition to the plan of union developed in the form of six amendments to the report, offered by the Rev. H. McAllister Griffiths, leader of the extreme Fundamentalist minority in the Assembly.

These amendments proposed to substitute forms and usages of the Presbyterian Church for those worked out by the joint commission. Each was promptly voted down. Only a few scattered commissioners stood in opposition to adoption of the report as a whole.

As a result of the action today the report will go before the General Assembly of the United Presbyterian Church during its meeting at Oxford, Ohio, June 20-26. If approved there, it will go before the constituent presbyteries of the two denominations.

If two-thirds of the presbyteries in the Presbyterian Church and a majority of the presbyters in the United Presbyterian Church give their assent, the union will become final in 1936. It will involve 1,12 United Presbyterian congregation with 242,996 members. Of thes 374 churches and 177,265 communicants are in the United States.

The number of Presbyteria churches is 9,172, with a communicant membership of 1,968,788.

Session Commends Roosevelt.

Following the adoption of its report on war and the manufactu and sale of munitions yesterda the committee on social relatio was authorized to send the follo ing telegram to President Roos velt this morning, commending h declaration of an embargo on m nitions for warring South Ame can countries:

"The General Assembly of th Presbyterian Church in the U. S A., in session in Cleveland, respec fully sends to you, the President the United States, our greeting and gratefully and enthusiastical congratulates you upon your co rageous leadership in declaring a embargo on sales of munitions de tined for Paraguay and Bolivi and we assure you of our whol hearted support in your expresse high hopes that your noble actio may contribute to the re-establis ment of peace between those cou tries."

A resolution putting the assen bly on record against all forms racial and color discrimination, co demning lynching in particula and urging legal measures to i sure against court delays and t eradicate lynching, was added t the report on social welfare today.

An abortive attempt to reopen th section of the report on social an industrial relations was made b Elder E. A. Zeller Jr. of Philade phia on the grounds that it wa adopted without debate and tha certain paragraphs were commu nistic in their implications.

The assembly will move into it final phase tomorrow mornin Only the important report of th Board of Foreign Missions and de cision on the place of meeting i 1935 remain as major items in th day's business. There will be elec tions to membership of the variou church boards and the concludin of unfinished reports from standin committees.

That there will probably not b any concerted opposition to the re port of the Foreign Missions Board storm centre of last year's assem bly, was indicated in a statemen tonight by Mr. Griffiths.

"When the report of the stand ing committee on foreign mission comes up in the assembly tomorrov morning I do not anticipate an extended debate by conservatives,' he said. "Our position is perfectly well known. We believe that th official board of foreign mission has been unfaithful to its trust and disloyal to the Bible.

"It would be utterly impossible however, to make a full and ade quate presentation of the great mass of evidence against the poli cies of the foreign board.

"The fact that we will not engage in debate does not mean that we have ceased to contend for the truth or that we approve the board. We shall vote 'no' on any resolutions commending its fidelity."

Presbyterians Consider Bad Movies, Corrupt Politicians And Negro Rights

TALLADEGA, ALA., Sept. 27.—(AP)—The committee on social relations of the Presbyterian synod of Alabama today recommended "dissemination of information regarding the social harm of certain motion pictures," condemned "dishonest means of obtaining office," and said it could not "fail to see the negro has an equal right to participate x x x in government."

The committee requested that no formal action be taken on its report to the synod meeting here, except that it be received as information.

The report said that motion picture producers "have sold their birthright for a mess of pottage" and that the industry needs a "thorough cleansing."

The committee found that Christians as well as non-christians have used dishonest means to obtain office, "even using their connections with the church to gain selfish ends." It spoke of greed and covetousness and declared that the church's silence was due to the fear of offending some of its most prominent members.

Concerning the race problem, particularly in the South, the report said:

"Basing our argument either on theory of the American Government, or on the principle of the golden rule, or both, we cannot fail to see that the negro has a right equal to that of any good citizen to adequate educational facilities, to protection from barbaric horrors of the mob, to participation in the further benefits and responsibilities of government, and to the enjoyment of the privileges of free society."

Careful study of the "war problem as it relates to Christ's will," and an "educational program to combat the evils of alcoholic beverages," were other recommendations.

Advertiser
9-29-34
Montgomery, Ala.

Church - 1934

'Presbyterian.

SHALL ZION PRESBYTERIAN CHURCH, CHARLESTON, BE TAKEN BY THE CITY FOR TAXES?

Afro-American Presbyterian

Charleston, S. C.

To the readers of the Africo-American Presbyterian, Ministers, Churches, Friends:—

Last summer Rev. W. L. Metz, D. D., better known as "Uncle Billy," wrote a letter to the Africo of the plight of Zion church, Charleston. At that time we said nothing. For we felt that the matter could be amicably settled here in our city, and we would not have to send out an S. O. S. through the columns of the Africo. But arbitration failed to be a successor to war in our case. So like Jonah going through the streets of Nineveh with the message, "Yet forty days!" we come to you: yet forty days and Zion church goes into the hands of the city of Charleston to be made into an auditorium and locker to a swimming poo. adjacent to the church from the rear, unless we lay into the treasury of the city the sum of $2,000 and upwards for street paving.

A Bit of History

In the days of the slavery of our people, not unlike the days of Philemon and Onesimus (the slave) when Paul wrote to Philemon that notable letter, the Second Presbyterian church of Charleston felt the call to greater service toward the slaves, and in 1843 began an organization in the basement of said church which outgrew its quarters, and it moved and built two churches to hold the great numbers that flocked to her services. The last structure built was in 1859—the massive structure known as Zion Presbyterian church (Naboth's vineyard.)

The late Rev. John L. Girardeau, D. D., LL. D., during his pastorate before the Civil War had so increased the membership of the Anson Street structure that it was necessary for this building. Through the benefaction of the late Mr. Robert Adger, of Charleston, Zion church was built, and Dr. Girardeau preached to both white and colored. The whites occupied the galleries; the colored the main floor.

This church was built and dedicated to the glory of God and is known as the Mother Church of the colored poeple of the South. We are told by those who know that the A. M. E. church was organized in Zion church, and today the largest A. M. E. church South of New York City is just across the street about four doors below Zion.

Dr. Girardeau tells in the minutes of the Sessional Record how he had been offered churches both North and South with salaries that in those days could be called lucrative, but he felt that his mission was to the colored people, and therefore he stayed on until an act of the General Assembly, U. S., during the 60's caused him to have to sever his relation with his colored congregation.

In 1927 we placed a marker in honor of Dr. Girardeau on the memorial fence in front of the building and later the Women's Bible class had cement walks laid from both gates to the entrances on the East and West sides of the church.

Mortgage Paid Westminster Church

In 1888 when Westminster Presbyterian church, U. S., (white) was about to foreclose a mortgage on Zion during the pastorate of the late Rev. Holman, who passed into the great beyond about two years ago in California, $1,500.00 were raised and the Westminster congregation satisfied with the paying of the same. The white Board of Trustees who held the church for the above said church, being satisfied, asked that they be relieved of their duties which the court did, and a colored Board of Trustees was elected and the church was incorporated, with a white Board being appointed to hold the properties in trust to wit, keeping the church in good repair, and with adequate insurance. These things have been done and Zion moved on unmolested until 1933.

The City Serves Notice

For a number of years Charleston's water supply was from artesian wells, and the reservoir was to the rear of Zion church. After the city's growth the water was gotten from other sources and the reservoir was discarded. Then this city, surrounded by rivers and a canal, decided to make a municipal swimming pool out of the old reservoir.

The church was visited by a building inspector, who, in turn, wrote us that the church was in need of repair and notified us not to have any meetings whatever in it. Yet the news leaked out that the city was desirous of making a park out of the grounds, with lockers in the basement and a dance hall in the main auditorium.

The Pipe Line

The pipe line to convey the water to the main could be laid through our yard with great saving to the city. So one of the officers got in touch with the pastor over the telephone and he with Mr. A. J. Clement, Clerk of Session, waited on the city attorney's assistant, who promised to make out a contract to be brought before our session and we would make a counter contract hoping to reach a happy medium, and adjust all matters in writing. But instead of the contract Mr. Clement received the street paving tax bill for nearly $2,000, and the city went rough-shod through the property.

We took the matter up with our attorney, who, in turn, called the city in question and told them if they proceeded they would do so at their risk. A few days later our attorney called us in question about selling the church ot the city for the amount of $10,000 and this not in cash but in a building to be constructed out of old brick the city owned and the "N. R. A." labor. The seating capacity of the first offer was 200 persons. The seating capacity of the second offer was 375 persons at the same cost. The congregation refused each of these offers. Our property and building are worth at least $55,000.

We continued to repair the breaches in the "walls" and the roof so that there is not a leak in the building. We have spent in cash more than $700, leaving out some free labor. We wanted to keep the terms of the trust and also satisfy the city. Mr. Clement contacted the tax collector about the paving, and he informed him the church would be treated as other delinquents and he could pay what he could as others were doing.

The Bomb Shell

On the 28th ult., under the caption, "The City May Acquire a New Auditorium Through Court Proceedings," it was related how the Board of Trustees had asked for a hearing before the Master in Equity through Judge Grimball of the Sessions Court. This hearing was granted and the Master in Equity hearing the case ruled that we had until August 8th to redeem the property.

So Zion stands with her back to the wall as did England in 1918. Zion must raise $2,500 before August 8th, 1934. A little more than forty days remain! Surely the readers of the Africo will not see us with our backs to the wall and not help us. We are only 140 strong, but we are faithful. Come over in Zion and help us!

We ask the brethren to take an after collection and send it to Zion. We ask friends and readers everywhere to help save Zion, which was erected to the glory of God, from being turned into a locker and dance hall.

Yours for the cause of Christ's kingdom,

THE CONGREGATION OF ZION PRESBYTERIAN CHURCH.

G. E. HENDERSON, Minister,
263 Ashley Avenue.

A. J. CLEMENT, Clerk of Session,
41 Cannon Street.

S. J. POINSETTE, Treasurer of Building Fund,
208 Coming Street.

Presbyterian Body Stresses Lynch Law's Condemnation

PHILADELPHIA—Declaring that the recent meeting of Presbyterian women in Cleveland had no authority to pass resolutions on any subject, the Rev. Dr. Lewis Seymour Mudge, white, of the General Assembly of the Presbyterian Church, U.S.A., last week called attention to the fact that the official governing body of the denomination went on record as standing for "the fearless administration of law regardless of race and color."

The statement of the Rev. Dr Mudge was made in response to the discussion of the fact that the women's meeting had refused to pass resolutions on the Scottsboro case.

The formal statement included a copy of the resolutions passed by the general assembly, which declared that the Scottsboro case, based on evidence that many citizens of both races regard as insufficient and biased, has created distrust as to the application of the principles of Christ, and continued:

"We of the Presbyterian Church, U.S.A., reaffirm our condemnation of lynching for any reason whatsoever, and we recognize that no alleged crime justifies another crime.

"We declare as our deliberate conclusion that the crime of lynching is a logical result in every community that pursues the policy of humiliation and degradation of a part of its citizenship because of the accident of birth; that exploits and intimidates the weaker element in its population for economic gain; that refuses equitable educational opportunity to one portion of its children; that segregates arbitrarily groups of a race in unsanitary, ugly sections; that permits the lawless elements of both races to congregate in these segregated areas with little fear of molestation by the law; and, finally, that denies a voice in control of government to any fit and proper citizens, because of race.

"We regard with favor any legal measure that can overcome court delays and that promises sure and permanent eradication of lynching, wherever found."

Presbyterian Committee Favors Golden Rule In Human Relations

TALLADEGA, Sept. 27.—(Special.)—Prevention of lynching and more recognition of civil rights for Southern negroes, a "thorough cleansing" of motion pictures, and application of the "golden rule" to all human relations were recommended to the Alabama Presbyterian Synod as its annual meeting neared a close here today.

The recommendations were contained in the report of the permanent committee on social relations, which, at the committee's request, was received by the synod without discussion or formal action.

Apparently referring to political office seekers, the committee reported it has found that "Christians as well as non-Christians have used dishonest means to obtain office, even using their connection with the church for selfish gains."

Right To Citizenship

We cannot fail to see," the report stated, "that the negro has a right equal to that of any good citizen to adequate educational facilities, to protection from the barbaric horrors of mobs, to participation in the benefits of government and to enjoyment of the privileges of a free society."

Dr. R. E. Fulton, Eutaw minister, was elected moderator of the synod. R. T. Simpson Florence elder, was the only other nominee.

Dr. David Park, Birmingham, was re-elected stated clerk for a period of three years, and Rev. W. B. Clemmons, Geneva, was re-elected permanent clerk for three years. Rev. Donald A. Hyde Birmingham, and J. F. Stauffer, Anniston, were elected temporary clerks.

Reorganize Committees

The synod adopted the recommendations of the work committee for a complete reorganization of executive committees, abolishing the work committee and setting up three committees as follows:

Student work in state institutions, including one representative from each presbytery.

Stewardship and finance, with one member from each of the permanent committees.

Christian education, placing the director of religious education under this committee.

Addresses were delivered by Dr. Stuart R. Oglesby, Atlanta; Philip T. Shanks, Selma; Dr. O. C. Carmichael, Montevallo; Rev. G. L. Whitely, Roanoke, Va.; and Dr. George Lang, Tuscaloosa. A memorial service and the Lord's Supper were conducted yesterday, Dr. R. E. Fulton, Eutaw, preaching.

READING, PA.
EAGLE

OCT 1 1931

NEGROES URGE LYNCHING BILL

Approve Wagner-Costigan Bill; Select Washington For Next Conference

Lynching of Negroes was condemned at yesterday's session of the Afro-American Presbyterian Council as Washington, D. C., was selected as the place for next year's conference.

A resolution, passed unanimously, endorses the Wagner-Costigan Anti-Lynching bill now before Congress, and provides for a contribution to the National Association for the Advancement of Colored People, which is leading the fight.

The Rev. William H. Holloway, pastor of the Washington Street Presbyterian Church, host to the council, said the bill provides that lynching be made a federal crime instead of a matter of State rights, and that counties where lynchings occur be liable to the family of the lynched person.

Urge Voting Power.

Speakers who addressed yesterday's sessions urged that pressure be brought against the government to allow the Negro to vote in Southern States now "ignoring their rights."

Reporting for a committee on evangelism, Dr. B. F. Glasco, of Pittsburgh, recommended to the council that "all leaders who are not willing to relinquish their interest in card playing, drinking, dancing and numbers writing, give up their places in the church of Jesus Christ."

Ten other recommendations were in Dr. Glasco's report. They were:

That all pastors and sessions call the entire congregation together on a special day for consecration and a full surrender to Christ and His church.

That all pastors preach powerfully the Word of God.

That all pastors, Sunday School superintendents, elders and Christian leadership of the church in general practice back street and back alley evangelism.

That all Sunday School superintendents and teachers lead someone to Christ and into the church every year, and not expect the pastor to do it all.

Want 'Leakage' Halted.

That the pastor and session, by great prayer and hard work, stop the terrible leakage taking place in our churches each year.

That the pastor urge all his members to establish a family altar in their homes.

That officers meet in the church every Sunday morning and pray earnestly for the pastor and the preaching of the Word.

That the elders and the other officers attend the church services on time and welcome the people into the church with a smile and a hearty handshake, telling the people who enter what a wonderful sermon they shall hear.

That a junior church and all other organizations be established for the Christian education of all the children and the youth of the church and community. That the Bible shall be first and last in all instruction given.

Larger Contributions.

That all congregations be urged to give more largely to the church and missions.

Sessions will come to an end today. A sightseeing tour was a feature yesterday afternoon.

LYNCHING BAN, NEGRO RIGHTS URGED ON SYNOD

Church - 1934

Seventh Day Adventists.

Birmingham, Ala., Age-Herald
May 21, 1934

NEGRO ADVENTISTS PLAN CONFERENCE

Young People To Gather From All Parts Of Nation

More than 500 young people from colored Seventh-Day Adventist Missionary Volunteer Societies and churches throughout the United States will attend the first Colored Youth's Congress ever planned by the denomination at the Oakwood Junior College, Huntsville, Ala., May 25-28, when problems concerning their life work, education, association, marriage, amusements, recreation, dress and adornment, reading, music, devotional life, health, and athletics, war service and other subjects will be considered.

Leaders of youths from the world's General Conference of the denomination in Washington, D. C., will be among the instructors and chairmen of sessions, and leaders from union or group conferences and local conferences will be present as will editors of denominational publications who specialize on problems concerning the youth. Presidents of colleges and academies will attend, and also other educators.

There will be two sessions of the Congress each day in which the problems of the youth will be specifically considered from 10:15 a.m. till noon and from 3:30 p.m. till 5. From 2 to 3 o'clock each afternoon, there will be group, special or committee meetings in which problems of social hygiene and sex will be discussed. A devotional service will be held from 8:30 to 9:45 a.m. and at 7:50 p.m. there will be a sermon.

PLAN NEGRO CONGRESS

Work Among Youths Of Race To Be Discussed In Huntsville

Leaders in youth's work among the Negroes from the General Conference of Seventh Day Adventists, Washington, will have charge of the program of the Negro Youth's Congress, which meets in Huntsville May 25-28. This is the first conference of the kind ever held under the auspices of the denomination, it is said, and more than 500 young people of that race from all parts of the United States are expected to attend the sessions in the Oakwood Junior College.

Among the subjects to be discussed at the conference are life work, education, association, marriage, amusements, recreation, dress and adornment, reading, music, devotional life, health and athletics, war service and others affecting the lives and morals of the young people of that race.

Two sessions daily are scheduled from 10:15 to noon and from 3:30 to 5 p.m., with speccial group meetings between 2 and 3 p.m.; devotional services from 8:30 to 9:45 p.m., and sermons at 7:50 p.m.

Leaders of the World's Conference of the denomination in Washington, editors of denominational papers and presidents of Negro colleges and others prominent in the work will take part in the program.

Birmingham, Ala., News
May 21, 1934

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Huntsville, Ala., Register
May 25, 1934

NEGRO ADVENTISTS CLOSE CONVENTION

More than 1,000 young negro leaders of the Seventh Day Adventist persuasion from all parts of the United States ended their annual convention today after spending several days in a great encampment on the campus of the Oakwood school northwest of Huntsville. Three sessions were held daily in a large assembly tent where questions of regilion, education, devotional life, marriage, personal association recreation, athletics and war service were debated by prominent leaders among the Adventists.

Elder J. K. Humphrey Re-elected Adventist Conference President Defendant In Larceny Action

"In the time of harvest, I will say to the reaper, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."—Matt. 13:30.

By DONALD HENDRICKS

The turning point in the United Sabbath Day Adventist turmoil came two hours after the 1934 Conference opened at the mother church, 144 West 131st street, on Friday morning last, when Elder James K. Humphrey was unanimously re-elected as president of the Conference and furnished with an executive committee of his own selection. The injunction sought by Soares' lawyer was set aside by the granting of a day's respite at Humphrey's request. Efforts to further embarrass the minister are contained in a suit by one John Beach, charging him with larceny and misrepresentation.

Having been served with an injunction on Thursday morning at the instance of Soares, Bailey and other members of the now defunct 1933 executive board, Elder Humphrey and his lawyer appeared in court and obtained a 24-hour respite before answering same. This made it legal for him to open the fourth annual conference (as announced in The Age last week) at 10:30 a. m. on Friday morning, and as the court had ruled that it would not invalidate anything done by the conference, everything was set for a coup. The conference opened with 59 out of a possible 62 delegates (Brooklyn being the only absentee). Elder M. M. Boodle of Omaha, Neb., occupied the chair.

Humphrey Elected Presdinet .... ..

Following a hymn, invocation and the roll call and seating of delegates, it was proposed to elect a temporary chairman to preside over the conference until the election of the president. Elder Humphrey was duly proposed and unanimously voted to the chair. He then named his committee of nomination as follows: Elder M. M. Boodle (chairman); Richard Cox, D. C. Fleary, Moses Payne, Marion James, Lee Farrish, Samuel DeLaney and John Patmore. This committee retired and on returning proposed the following slate, which was carried unanimously and with acclamation: President, Elder J. K. Humphrey; vice president, Elder M. M. Boodle; secretary, William Samuel; treasurer, Bernice Hunt; Executive Board, J. K. Humphrey, (chairman), M. M. Boodle, William Samuel, Bernice Hunt, Lee Farrish, Samuel DeLaney and James A. Simpson.

Thus with quick thinking and swift action, backed by the confidence of delegates and members, Elder Humphrey administered a crushing defeat to ex-Elder Soares and his band of "unchristianlike trouble-makers" (as they are called by members of the mother church) and has the situation well in hand.

The following committees were also nominated and unanimously elected: Committee on constitution, D. C. Fleary, chairman; committee on recommendations, Elder M. M. Boodle, chairman; committee on finance, Elder Moses Payne, chairman; committee on credentials, Elder J. K. Humphrey, chairman.

Pending decision on the injunction which was heard Monday afternoon, the conference engaged in spiritual devotion and prayer over the weekend and listened to strong addresses from Elders Humphrey, Boodle and other speakers.

Larceny Charge

With a $10,000 suit, alleging alienation of affections and the rumored visit of a husband and wife from Kingston, Jamaica, to confront him with a child reputed to be his, Elder Humphrey had yet another evidence of the spleen of his enemies when he was served on Friday with a summons charging him with grand larceny and false representation of facts; on the complaint of one John Beach. Beach claims that he handed over to the Elder the sums amounting to $169 for a land project at Wappinger Falls (subsequently changed to Atlantic Highlands, N. J.), only to learn subsequently that Humphrey did not own any land there and had no interest in the place.

Interviewed at his home, Elder Humphrey told the writer that Beach (who is one of the disgruntled handful supporting Soares etc.) was one of the original promoters of the project in question and therefore fully conversant with all the facts in connection with it from the outset. No monies were given to him, he said, and characterized the suit as "another dastardly trick to try and embarrass me with my members and standing in the community."

A hearing of this suit has been set for June 5th next.

Elder Humphrey is, however, confident that he will emerge unsullied from all this as he has triumphed in the control of the conference.

Birmingham, Ala., Age-Herald
December 18, 1934

CHURCHES GET ESTATE

Seventh Day Adventists Named Recluse's Beneficiary

ATLANTA, Dec. 17—(AP)—The entire estate of Miss Eliza Trice, aged recluse who was burned to death in her home last Friday, will go to various churches and institutions of the Seventh Day Adventists. The estate has been estimated at between $60,000 and $75,000.

Specific bequests included: One-tenth of the estate to the foreign mission board of the Seventh Day Adventists, Washington; a trust fund of $10,000 for the benefit of sick members of the faith, with the Southeastern Union Conference Association as trustee, a gift of $10,000 to the Southeastern Conference for expansion of evangelical work; a gift of $5,000 to the Seventh Day Training School at Flat Rock Acamedy, Douglasville, Ga., and a gift of $1,000 to a Negro training school at Huntsville Ala.

Church -1934

State Youth Council.

NEGRO RETAINED AS HEAD OF N. Y. YOUTH COUNCIL

Inter-Church Group Has Biracial Membership

ROCHESTER, N. Y.— Martin L. Harvey, of Hempstead, L. I., was re-elected to the presidency of the New York State Youth Council at its eleventh annual conference here last week. The conference this year was the largest ever held by the organization, being attended by more than 600 young people, 12 of whom were colored, from all parts of the state.

The State Youth Council, an inter-denominational group of young people, composed of the official representatives of the county inter-church youth councils in the state, is the youth division of the New York State Council of Churches and Religious Education, and is one of the strongest and largest inter-church youth groups in the country.

Wide-Spread Comment

Mr. Harvey's election to the presidency of the Council at Albany last year, was the cause of wide-spread comment throughout the country, as it marked the first time in the history of council work that a Negro held the chairmanship of a state youth council, and his re-election to this office for another year marks a real step in Christian race-relations in New York State.

Mr. Harvey, who will receive his bachelor's degree in religious education from New York University this June, is also on the staff of the department of Christian education of the A. M. E. Zion Church as the director of Christian education of youth.

Church-1934

Young People's Congress of the African Methodist Episcopal Church.

CONGRESS OF YOUTH CLOSES

Courier 8-25-34

WASHINGTON, Aug. 23—(ANP)—Concluding a five-day session the Sixth Connectional Young People's Congress of the African Methodist Episcopal Church, held in the Metropolitan A. M. E. Church here last week, adjourned Sunday at noon with services at which Bishop J. A. Gregg was the principal speaker.

More than 500 delegates from all sections of the country attended the congress, which opened Wednesday morning. In addition, several hundred younger members of the church met in a special Youth Council under the direction of James W. Fiske, of Chicago.

Prominent speakers inluded Dr. Howard H. Long, assistant supervisor of District Schools and W. H. C. Brown [illegible] of the Industrial [illegible] who welcomed delegates to the city; President W. A. Fountain of Morris Brown college, Atlanta, Ga., who spoke on "The Youth Problem;" Dr. J. M. Ellison, pastor of the Zion Baptist Church of this city, whose subject was "Youth and the Church In A Changing Social Order;" the Hon. William J. Thompkins, recorder of deeds of the District of Columbia, who drew a brief picture of health conditions among the Negroes of Washington; Dr. Eugene Kinckle Jones, adviser on Negro affairs in the Department of Commerce, who touched upon the subject, "The Negro and the New Deal," Dr. Ambrose Caliver, senior specialist in the Office of Education, Department of Interior, who told of the need for further educational activity on the part of the church, and Dean Edward P. Davis, of the College of Liberal Arts, Howard University, whose subject was "Problems of the Youth Today."

Friday evening the entire group journeyed to Baltimore to attend a musical program rendered by selected choirs and presented in the Bethel A. M. E. Church there. Dr. L. L. Berry, secretary of Missions of the church, was the featured speaker at that time.

Social activities of the Congress were brought to a close Saturday afternoon, when a parade featuring members of the various churches, Young Peoples Societies, Sunday schools and fraternal organizations was held. This was preceded by a demonstration of the Allen Life Guard Boy Scout troops. The remainder of the evening was spent in recreation.